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Binney, Thomas - Bradford, John

by James Strong & John McClintock

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Binney, Thomas D.D., LL.D.

an eminent English Congregational minister, was born at Newcastle-on-Tyne, April 30, 1798. In early life he was engaged in secular employment, but found time for reading and composition, and, by the help of a Presbyterian clergyman, acquired a good knowledge of Latin and Greek. He was brought to Christ when he was young, and he early sought admission to the Christian ministry. His student-life was spent at Wymondley, Herts, and his first settlement was at Bedford, where he continued but twelve months. Mr. Binney was ordained in 1824 to the pastoral office at Newport, Isle of Wight. Here he preached five years, and here began his career as an author, by publishing a memoir of Rev. Stephen Morell, an intimate and beloved friend. In 1829 Mr. Binney accepted a call to the pastorate at the Weigh House, London, and then entered upon a course of usefulness and popularity, which for forty years he sustained with almost undiminished vigor. During the last two years of his life he occupied, with acceptance, the chair of homiletics at New College. He died of heart disease, at Clapton, Feb. 24, 1874. Dr. Binney was endowed both by nature and grace with many noble qualities. His presence was commanding—a lofty stature, a speaking countenance, and an intellectual brow. His mind matched his body; it was of great force, of iron grasp, keen and logical. He published, *Closet and the Church: Four Discourses on the Christian Ministry: — Illustrations of the Practical Power of Faith: — Sermons Preached at Weigh House Chapel: — Service of Song in the House of the Lord: — Ultimate Design of the Ministry*; besides hymns, tracts, and various articles. Many of his *Sermons* were edited by Allen (Lond. 1875). See Memorial by Stoughton (Lond. 1874); (Lond.) *Cong. Year-book*, 1875, p. 313;. Alibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Lights of the Mod. Pulpit* (Lond. 1852), p. 49 sq.

Binning, Hugh

a Scotch theologian, was born in the County of Ayr, in 1627. He was educated in the University of Glasgow, and distinguished himself by his talent for oratory, and by the power of his logic. It was this that rendered him celebrated as a preacher and controversialist. In a conference which was held in the presence of Cromwell, between the Presbyterians and Independents, Binning so victoriously refuted the latter as greatly to please the future Protector, who demanded his name. Binning died in 1654, while minister of Govan, near Glasgow, after having, been regent and professor

of moral philosophy in the University of Glasgow. He wrote a *Commentary on the Epistle to the Romans* (Edinb. 1735). See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Binning, William

an English Wesleyan minister, was born at or near Hornsea, Yorkshire. He was converted at the age of fifteen, entered the ministry in 1817, labored in Jamaica, W. I., until 1826, when he returned to England, and died Dec. 7, 1857, in the sixty-seventh year of his age. His preaching, like his character, was simple, faithful, earnest. See *Minutes of the Brit. Conference*, 1858.

Binns, Charles

a minister of the Society of Friends, was born at Waterford, Ireland, in 1831. He inherited the Irish characteristic of warmth, both in affection and disposition. Being left an orphan when a small child; he was brought up by his uncle William Binns, of Poole. He was converted and became a member of the Society of Friends, but afterwards resigned his membership, assigning as his reason that they did not realize the blessing and efficacy of the atonement of Christ. In the year 1863 he sought readmission into the Society of Friends. The meridian years of his life were devoted to the education of the young, for which he had a peculiar gift, and in which he was very successful. He died Nov. 2, 1875. See *Ann. Monitor*, 1877, p. 24.

Binns, Henry

an English Quaker minister, was born at Sunderland, Jan. 19, 1810. He began his ministerial labors when about fifty-five years of age. In 1865 he removed to Croydon, where a wider field of usefulness was opened up to him. "He often felt attracted in Gospel love to pay pastoral visits in various parts of Great Britain; and in 1869 he united with William Robinson in a visit of this character to some parts of the United States, embracing Iowa, Minnesota, and Wisconsin, and to Canada." He died at Croydon, Jan. 17, 1880. See *Annual Monitor*, 1881, p. 22.

Binns, Joseph

a minister of the Society of Friends, was born in London in 1774. In early life he was exposed to many temptations, and yielded at times to their influence. During the greater part of his life humility and love were conspicuous in his demeanor. While he had many peculiarities, and some

faults, there is good reason to believe that he sought to “adorn the doctrine of our Saviour in all things.” He died Feb. 19, 1836. See *Annual Monitor*, 1837, p. 6.

Binns, Mary

a minister of the Society of Friends, was born at Poole, England, in 1775. Through a long course of years she was an earnest and devoted follower of her Saviour, and was very successful in inducing others to accept the offers of the Gospel. For many years she was an invalid, consequently her opportunities for doing good were much limited. She died in 1851. See *Annual Monitor*, 1852, p. 8.

Binsfeld Petrus

a Flemish theologian, was originally from Luxembourg. At Rome he received the degree of doctor of theology, became canon of Treves, grandvicar of the archbishop, and was consecrated bishop *in partibus*. He died of the plague, Nov. 24, 1598. He wrote, *Enchiridion Theologicæ Pastoralis* (Douay, 1630 and 1636): — *Commentarium in Lat. Decret. de Injuriis et Damno*: — *Comment. ad Tit. de Simonia*: — *Commentaria in Tit. Cod. de Maleficiis et Mathematicis*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bion, Jean-de-Dieu-Rene

a French theologian, was born at Niort in 1704. He entered the ecclesiastical profession, became rector of Notre Dame of Niort and died May 7, 1774. He bequeathed his large library to his native city, the beginning of which was established there, and which the municipal body was eager to open to the public. Bion united with the talent for composing excellent discourses, that of reading well what he had written. Many of his sermons are preserved in the *Journal Chretien*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bion, Jean Francois

a Huguenot theologian, was born at Dijon in 1668. He was a member of the Catholic clergy and rector of the village of Ursy, and was appointed chaplain of *La Superbe*, a galley where Protestant prisoners were detained. Bion, touched by their patience, embraced their doctrines, went to Geneva in 1704, then to England, where he was placed in charge of a school. He left this position in order to become chaplain of an English church in

Holland. The date of his death is not known. He wrote, *Relation des Tourments que l'on fait Souffrir aux Protestants' ui sont sur les GalAres de France* (Lond. 1708; Amsterdam, 1709): — *Essais sur la Providence et sur la Possibilite dela Resurrection* (Hague, 1719); this work, given as a translation, is really the work of Bion: — *-Relation Exacfe et Sincere du Sujet qui a Excite lat Funesfe Tumulte de la Ville de Thorn* (Amsterdam).: — *Traite des Morts et des Ressuscitants*; translated from the Latin of Thomas Burnet (Rotterdam, 1731): — *Histoire des Quietistes de Bourgogne* (1709). See Hoefer, *Nouv. Biog. Generale*, s.v.; Smiles, *Huguenots*, p. 400.

Biondo Flavio

SEE FLAVIUS BLONDUS.

Biozuni

Picture for Biozuni

in Slavonic mythology, was an idol of the Moscovites, which they worshipped even in the 9th century. It is represented with a two-horned head of a cow, and long, projecting tongue, sitting with naked body and large breasts of a woman.

Bippus, John

a minister of the German Reformed Church, was born at Boll, Wurtemberg, June 2, 1815. He came to America in 1837, and settled in Tuscarawas County, O. Subsequently he removed to Crawford County. He was licensed in 1864, and ordained and installed pastor of the church at Gallon, where he labored four years. Receiving no call elsewhere, he lived privately at Leesville, O., until his death, May 21, 1872. He was a zealous, faithful minister. See Harbaugh, *Fathers of the Gen. Ref. Church*, 5, 40.

Birch, Andreas

a Danish Protestant theologian, was born at Copenhagen, Nov. 6, 1758, and died as doctor of theology and bishop of Aarhus, Oct. 25, 1829. He published, *Varice Lectiones ad Textum Ach. App. Epp. Catholicarum et Pauli e Codd. Grcecis MSS. Bibliothecce Vaticance, Barberince, Augustin. Eremitar. Romce, Borgiance Velitris, Neapolitance Regice, Laurent., S. Marci Venetorum, Vindob. Ccesarece et Ilauniensis Regice*

Collectce et Editce (Hafnie, 1798): — *Quatuor Evang.elia Grcece, cum Variantibus a Textu Lectionibus Codd. MVSS.* etc. (ibid. 1788): — *Varie Lectiones ad Textum Apocalypssos ex Codd. Gr. MSS.* etc. (ibid. 1800): — *Kritisk Be.ekrivelse over graeske Haandskrifter aof det Nye Testamente* (ibid. 1785): — *Dissertatio de Censu Quiinmo* (ibid. 170): — *Auctarium Cod. Apocryphi N.T.' Fabriciani, Ccit. Plura Inedita- Alia. ad Fidemno Codd. Esnendaetius Expressa, Fasc. .i* (ibid. 1804). See Winer, — *Handbuch der theol. Lit.* i, 44, 100, 247, 275; Zuchold, *Bibl. Theol.* i, 152; Davidson, *Biblical Criticism*, ii, 130, 276, 441. (B. P.)

Birch, Henry (1),

an English Congregational minister, was born at Sheffield in 1800. He was converted in early life; was very useful in Sunday-school teaching, village preaching, and in holding cottage services. He was recommended to the college at Blackburn, where he studied five years, and passed through his course with great credit. Mr. Birch was ordained at Keighley in 1825. His ministry having terminated in that place, he settled successively at Fordingbridge, Paisley, and Ledbury. His last years were spent at Wadsley, where he died in 1874. Mr. Birch was a man of clear and sound theological opinions, and an author of considerable ability. Among other valuable works he published a volume entitled *Positive Theology*. See (Lond.) *Cong. Year-book*, 1876, p. 317.

Birch, Henry (2),

an English Congregational minister, was born at Birmingham, July 29, 1812. Through the efforts of a female servant and his mother's death, he early in life became a Christian, and joined the Church in Carr's Lane in 1832 or 1833. He greatly desired to go as a missionary to India, but the delicate state of his health hardly made it advisable. He commenced his studies for the ministry under the Rev. S. Barber of Bridgenorth. In September, 1837, he entered Rotherham College. He was ordained March 30, 1842, over the Church at Providence Chapel, Driffield, Yorkshire, and remained pastor there till his death, Oct. 21, 1856. Many souls were converted as the result of his labors. His preaching was scriptural, clear, and greatly calculated for instruction and edification. See (Lond.) *Cong. Year-book*, 1857, p. 168.

Birch, Peter

an English clergyman, was born in 1652, and became prebendary of Westminster in 1689. He died about 1700. He published a *Sermon before the House of Commons* (1689); and another (1694). See Le Neve, *Fasti*, iii, 362; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bircherodius, Jacob

a Danish Protestant theologian, who died at Copenhagen as doctor of theology and member of consistory, June 13, 1688, is the author of *Jone Proph. Liber Illustratus* (Hafniae, 1686): — *Obadias Exegetice Expositus* (ibid.). See Jocher, *Allgemeine Gelehrten-Lexikon*, .s.v.; Furst, *Bibl. Jud.* i, 119. (B. P.)

Bircherodius, Janus

a Danish Protestant theologian, was born at Birckerod, in Zealand, in 1623. He studied at Copenhagen and Leyden, and was appointed professor of philosophy at Copenhagen in 1658. In 1660 he was made professor of Greek, and in 1668 he was appointed to the theological chair. He took his degree as doctor of theology in 1675, and died in 1686. He wrote, *Diatribes de Legis Mosaicæ Divina Originæ et Auctoritate*: — *Fides Eve de Messicæ Divina Natura*: — *Exercitationes contra Atheos*. See Pipping, *Memorie Theologorum*; Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Birchett Henry

a Methodist Episcopal minister, of whose birth or early life no information remains, was in the ministry between five and six years in Virginia. He died in February, 1794. He was a courageous, consecrated minister. See *Minutes of Annual Conferences*, 1794, p. 54.

Birchington (Brychington, Or Bryckington) Stephen

a Benedictine monk of the church of Canterbury, died about 1407. He wrote a *History of the Archbishops of Canterbury to the Year 1368*, published in Wharton's *Anglia Sacra*; and is believed to have written histories of the *Kings of England to 1367*, of the *Roman Pontiffs to 1378*, and of the *Roman Emperors to 1378*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Birckbeck Simon

an English divine, was born in 1584, and educated at Queen's College, Oxford, of which he became a fellow. In 1607 he took holy orders, and became distinguished for his patristic and scholastic knowledge. In 1617 he became vicar of Gilling and of Forcet, in Yorkshire, and died in September, 1656. His principal work was *The Protestants Evidence, taken out of Good Records* (Lond. 1634). He was also the author of a work on the *Four Last Things* (1655). See Chalmers, *Biog. Dict.* Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bird

(as a Christian symbol). The birds represented in the earliest Christian art are generally distinguished by their species. *SEE DOVE; SEE EAGLE; SEE PHOENIX*, etc. This is not only the case in the early sarcophagi and frescos of the catacombs, but it is specially remarkable in the first Gothic works of the Lombard churches in the north of Italy. But in the very earliest tombs birds assignable to no particular species are introduced, apparently with symbolic purpose. They occur so often on tombs, with or without the palm-branch, that they may clearly be taken as images of the released soul seeking its home in heaven. Aringhi take the lightness and aerial nature of the bird as a symbol of the aspiration of faithful spirits (see also Psalm 123:6, of the released soul). Bede looks on the bird also as a sign of the resurrection. *Caged* birds are occasionally found in paintings or other representations. They are supposed to represent the human soul in the prison of the flesh, or they may be emblems of the imprisonment of a martyr. Martigny describes a mosaic in the tribune of Sta. Maria in Transtevere, in Rome, where one of these cages is placed near the prophet Jeremiah, with inscription "Christ the Loid was taken in our sins;" and another by Isaiah, with the words "Behold a virgin shall conceive and bring forth a son" — referring thus to the passion and incarnation of our Lord.

The symbolism of the cross by a bird's outspread wings is Tertullian's. Herzog conjectures that the pictures or carvings of birds with flowers and fruits combined are symbolic of Paradise. In early Gallic Christian MSS. nondescript birds are found almost everywhere, generally in pairs onl each side of the monogram of Christ, and almost always with the letters A no, which appear more frequently in the ancient documents of Christian France. Pairs of drinking birds, peacocks, and also of conventional shape,

are still to be seen among the most ancient fragments of Byzantine domestic sculpture in Venice. They may be carried back to the 11th or 12th century, perhaps; at all events, they are clearly decorative repetitions of the bird-symbols in the catacombs and earlier monuments.

Bird, Caleb

an English Congregational minister, was born in 1806. He labored thirty-five years in the Christian ministry — ten at Warrington, Lancashire, and twenty-five at Margate, Kent, where he died, Dec. 10, 1866. As a preacher, Mr. Bird was earnest and faithful; as a man, he had an unstained character. See (Lond.) *Cong. Year-book*, 1868, p. 251.

Bird, Charles Smith

an English divine, was born at Liverpool, May 28, 1795. He studied law in his youth, and after his conversion entered Cambridge, in 1817, where he graduated in 1820. In 1821 he was offered the principalship of the New Royal College at Halifax, Nova Scotia; but, declining, took a party of young students, one of whom was Lord Macaulay, into Wales. In 1838 he took clerical duty at Mapledurham, and while there wrote *Tracts for the Times* and *A Plea for the Reformation*; placing him at once before the public as a controversialist of the first order. In 1843 he accepted the vicarage of Gainsborough, and in 1859 was collated to the chancellorship of Lincoln Cathedral, where he served the Church until his decease, Nov. 9, 1862. He also published *Lectures on the Church Catechism* (Lond. 1841). See *Christian Observer*, December, 1862, p. 960; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bird, Edward

in eminent English painter, was born at Wolverhampton, April 12, 1772. His father, a clothier by trade, was a man of sense and information, and gave him a fair education. A family tradition declares that he began to sketch at the age of four, and that his passion for drawing called him up at early dawn, and made the figured furniture and walls of his home subjects of continual washing and scrubbing. He was privately encouraged by his eldest sister, and produced his first composition worthy of notice in his fourteenth year — an imaginary interview between the earl of Leicester and the daughters whom Miss Lee conferred on Mary queen of Scots, in her novel, *The Recess*. When his father saw that his love of drawing was

incurable he became anxious to turn it to some account, but could think of nothing better than apprenticing him to a maker of tea-trays in Birmingham; these accordingly it became the boy's business to embellish, at which he soon became famous. Thus self-instructed, at the age of about thirty he removed to Bristol and opened a drawing-school, employing his intervals in producing all kinds of sketches, both serious and comic, such as *The Interior of a Volunteer's Cottage*, and *Clowns dancing in an Ale-house*. Later, on visiting London and studying the historical pictures of the great painters, he dedicated his pencil to the illustration of sublime passages in the Bible, and scenes of religious tragedy which the Reformation furnished; such as *The Fortitude of Job*, *The Death of Sapphira*, *The Crucifixion*, and *The Burning of Ridley and Latimer*. As premature old age crept on he was neglected, and finally died Nov. 2, 1819, and was buried in a cloister of Bristol Cathedral. Mr. Bird was in stature below the middle size, and had a mild, expressive, winning countenance. Towards the close of his life he lost his bright geniality, and grew dark and melancholy. His earlier works have an original and unborrowed air, but his later compositions were but little above failures. See *Harper's Family Library*, "Lives of Painters and Sculptors," 2, 208.

Bird, Francis (1).

an English sculptor, was born in 1667. He executed, among other works, the statue of queen Anne, in the front of St. Paul's; the *Conversion of St. Paul*, on the pediment; and the bass-reliefs under the portico. His most important work, however, was the fine monument of Dr. Bushy, in Westminster Abbey. He died in 1721.

Bird, Francis (2),

a minister in the Methodist Episcopal Church South, was born in 1785. He entered the South Carolina Conference in 1804, located in 1808, reentered in 1849, and, after laboring one or two years, was put on the superannuated list, which relation he sustained until his decease, Nov. 17, 1861. Mr. Bird was conspicuous for his devout Christian life, and faithfulness and usefulness in the ministry. See *Minutes of Annual Conferences of the M. E. Church South*, 1861, p. 341.

Bird, Isaac

a Congregational minister and missionary, was born at Salisbury, Conn., June 19, 1793. His preliminary education was acquired at the Castleton Academy, Vt. In 1816 he graduated at Yale College, and, after having taught one year at West Nottingham, Md., he graduated at Andover Theological Seminary in 1820. During the following two years, he was agent of the American Board of Commissioners for Foreign Missions. His ordination occurred at North Bridgewater, Mass., Oct. 31, 1821; and he sailed for Malta, Dec. 9, 1822. From 1822 to 1836 he was a missionary in Syria, and in October of the latter year returned to America, resuming his agency for the American Board of Commissioners till 1838. He was acting professor of sacred literature in the Gilmanton Theological Seminary for six years from 1838, and was elected to the full professorship in 1844. From 1846 to 1869 he was teacher in a family school at Hartford, Conn., when he removed to Great Barrington, Mass., without charge. He died June 13, 1876. His published works are, *Thirteen Letters to the Maronite Bishop of Beirut*: — *The Jewish Prisoner* (Boston, 1860): — *The Martyr of Lebanon* (ibid. 1864): — *Bible Work in Bible Lands* (Presbyterian Board, 1872). See *Cong. Quarterly*, 1877, p. 410.

Bird, John

an English prelate of the 17th century, was born at Coventry, Warwickshire. He was educated a Carmelite at Oxford; became the thirty-first and last provincial of his order; preached some sermons before Henry VIII against the primacy of the pope, for which he was preferred to be successively bishop of Ossory, Ireland, Bangor, in Wales, and Chester, England (see Godwin [bp.], *Lives of the Bishops*). John Bale, however, contemporary with Bird, and also bishop of Ossory, names him not as bishop of Ossory, but *Episcopum Pennecensem in Hibernia*” (*De Scriptoribus Britannices*). Bale also says that in the reign of Mary “he returned to the vomit of popery;” but in the first year of her reign he was ousted from his bishopric for being married, and all that we know after is that, at the examination of Thomas Hawkes, martyr, Bird brought Bonner wine and apples, probably a present for a *ne noceat*. He was apparently complacent to the regnant faith, enough to save his head, but there seems to be no evidence that he was a thorough-paced Romanist. He was a little man, lived to a great age, died in 1655, and was buried in Chester. See Fuller, *Worthies of England* (ed. Nuttall), 3, 279.

Bird, John Cox

an English Congregational minister, was born at Thame, Oxfordshire, in 1845. He was educated at Howard House, Oxford County School, and afterwards held a position in the London post-office. He began his ministerial labors as a home missionary, and was stationed as pastor at Hatfield soon after, where he remained until the close of his life, being about six years. His death occurred in 1879. See (Lond.) *Cong. Year-book*, 1880, p. 308.

Bird, Mark B.

a minister of the English Wesleyan connection, was born in London in 1807. He was converted early in life, and called into the ministry. In 1833 he was appointed to the Evesham Circuit. The year following he offered himself for missionary service, and was sent to Jamaica, where he labored four years, impaired health causing his return to England. A year's work on Ipswich Circuit so improved his health that he felt ready to return. Accordingly, in 1839 he was sent to Hayti, where he labored nearly forty years. He returned in 1879, spent some months in Alderney, and in July of 1880, being in very feeble health, removed to Jersey, where he died very suddenly, Aug. 23 of the same year. "In prosperity and adversity he clung to his post of duty with a moral heroism worthy of the highest commendation." "He was a plain, practical, faithful, and thoroughly evangelical preacher, and specially solicitous for the spiritual welfare of the young. During the whole course of his ministry, his labors were greatly owned of God." See *Minutes of the British Conference*, 1881, p. 13.

Bird, P. Goold

a Scotch Congregational minister, was born in the village of Blantyre Works, near Glasgow, Jan. 20, 1838. He was a member of the Underston United Presbyterian Church, Glasgow, and became a missionary to Samoa, where he died, Aug. 22, 1864. See (Lond.) *Cong. Year-book*, 1866, p. 236.

Bird, Thomas Fairfoot

an English Congregational minister, was born at Blyth, Northumberland, in 1843. He emigrated to Australia with his parents at the age of fourteen. He entered the Wesleyan ministry in 1865. In 1870 he went to Tasmania and

officiated on the New Norfolk Circuit, but while there left the Wesleyans and joined the Congregationalists. In 1872 he accepted an invitation to the pastorate at Collingwood, and was inducted in February, 1873. Here he remained pastor until his death, April 24, 1876. Mr. Bird had great originality and breadth of mental view, and was a valuable contributor to the secular and religious press. See (Lond.) *Cong. Year-book*, 1877, p. 346.

Bird William (1),

SEE BYRD.

Bird, William (2),

an English Wesleyan minister, was born at Stourport, April 11, 1781. He was converted at eighteen, entered the ministry in 1806, and exercised a successful ministry for forty-five years; retired in 1851, and died at Oldham, Sept. 7, 1869. Mr. Bird's intellectual powers were acute, masculine, and discriminating. He was an extensive reader, a vigorous thinker, a sound theologian, and a fluent speaker. His racy and epigrammatic sayings often became household words, or were admired as gems of wisdom. See *Minutes of the British Conference*, 1871, p. 673.

Bird, William Harrison,

a Presbyterian minister, was born in Fayette County, near Lexington, Ky. May 31, 1814. He prosecuted his studies at Mission Institute, near Quincy, and applied to the Salt River Presbytery of the Cumberland Presbyterian Church, and was licensed by them April 6, 1844. He was ordained by the Rushville Presbytery, Sept. 30, 1845, and labored in that Church a year and seven months, part of the time at Bernadotte and part at Table Grove; at the latter place he organized a Church in 1845. Later he had a circuit including Rushville, Schuyler Co. He was not satisfied, and took his dismissal from the Cumberland Presbyterian Church; attended a meeting of the Schuyler Presbytery at Quincy, and was received into that body in 1846. In the fall of that year he united with Alton Presbytery, was installed pastor of the Vergenines Church in 1847, and in 1853 of the Old Ducoign Church. His subsequent fields of labor were Mt. Vernon, Vandalia, Bethel, Sandoval, and Bethel again. In these latter places he served as supply pastor. He died at Woodburn, Ill., April 15, 1877. His preaching was

uniformly profitable, and was often attended with great unction and power. See Norton, *Hist. of Presb. Church in Illinois*.

Birde John

SEE BYRDE.

Birdsall Ruth

wife of William Birdsall, was an elder in the Society of Friends (Orthodox). She died at Macedon, near Farmington, N.Y., Nov. 17, 1834, aged sixty-three years. See *The Friend*, 8:68.

Biretta

Picture for Biretta

(Ital., from *πυρρός* *red*) is a cap so called from the color of the fur, its original material. The *cappa* was also called a *birrus*, and worn with a fur hood to cover the head. In 1281 copes were ordered by archbishop Peckham not to be worn biretted behind and before, that is, without folds (another meaning of *birrus*), and not slit down the back or the centre in front. The earlier *birrus*, a cloak, as Sozomen explains it, loose and of woollen material, was usually red in color, and common to all the clergy. St. Cyprian wore a *beros*; together with his tunic, and the habit is alluded to under the same name by the Council of Gangra. St. Austin speaks of a precious *birrus*, probably made of rich silk. At the coronation of William and Mary some of the clergy wore square caps, resembling flat-topped birettas. The biretta, a skull-cap, is mentioned in 1298 as the instrument of investiture of a rector by the archbishop of Canterbury. *Birrus* was also a tippet worn on the tunic, and sometimes buttoned over the chest, or else flowing over the shoulders: it was used by the clergy, of a ruddy black or brown, or more usually fire-red color, as its name, *purros*, as an adjective, implies; but as a substantive, indicating a dress, it was spelled *beros*. It had sometimes a hood attached to it, and is represented by the modern *mozzetta*. A covering, similar in many respects to that represented in the illustration, was universally used by clerics about the 16th century, but afterwards was changed and modified in different countries, though retaining all its main and marked features. The ordinary Roman biretta is a square, stiff-sided cap, with curved ridges, and a tassel at the top, commonly made of black cloth or stuff, and of the same material as the

cleric's cassock. Hence it is usually of black for priests, violet for bishops, and scarlet for cardinals. Birettas with four ridges are sometimes assumed by professors of theology; and those worn by doctors of canon law in some parts of Spain and Germany are made of black velvet. *SEE BIRRUS.*

Birge Chester

a Presbyterian minister, was born at Bolton, Conn., Sept. 20, 1796. He graduated at Yale College in 1825, at the New Theological Seminary in 1828, and was ordained by the New Haven Congregational Association as pastor of the Congregational Church at North Greenwich. In 1830 he removed to New Philadelphia, O., and joined the Trumbull Presbytery. He died May 4, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 177.

Birid

in Mongolian mythology, is the general name of monsters. Their kingdom, Biridian Orron, lies five hundred miles under our world, and their ruler, Obtorgoin-Sang (*elephant of the air*), is one of the Assuri, on whom the fifth ray of the six lights of Boddisaddo-Chutuktu, the saviour of mankind, fell. Herli Khan, the ruler of the infernal region, lives there in a palace surrounded by sixteen iron walls, and this lies in the capital city, which is in the centre of the kingdom.

Birinus Saint

the first bishop of the West Saxons, is said by Bede (*Hist. Eccl.* 3, 7) to have undertaken, by the advice of pope Honorius, the conversion of the interior of England, and for this work was consecrated by Asterius, bishop of Genoa. He landed in Wessex in 634, and, finding the people to be heathen, decided to stay and preach among them. The king, Cynegils, was one of his first converts, and under his protection and that of Oswald of Northumbria he fixed his see at Dorchester, Oxfordshire, on the border of Wessex and Mercia. The latter kingdom, then under Penda, afforded a field for his missionary labors. He died in or about 650, and was buried at Dorchester. His remains were translated by bishop Haedde to Winchester about 686, and he is commemorated Dec. 3. The Winchester historians add that he was a Benedictine monk of the monastery of St. Andrew at Rome, that he dedicated the Church of the Holy Trinity, Winchester, in the twelfth year of his pontificate, and died in the fourteenth. The canons of Dorchester claimed his relics, asserting that Birinus had never been

translated. The parish of Kilbirnie, Scotland, is named from St. Birinus, but no fair marks his day. There is a Kilbirnie Loch at the west end of the parish of Beith; and the parish Dumbarne. probably takes its name from this saint. See Forbes, *Kal. Scott. Saints*, p. 279 sq.

Birkbeck Mary

a minister for many years of the Society of Friends, was born in Yorkshire, England, in 1753. Little is known of her life, but enough to show that she was pre-eminently pious .and useful. She died in peace April 7, 1830. See *Annual Monitor*, 1831, p.8.

Birkby John

a minister of the Reformed (Dutch) Church, was born in Yorkshire, England, in 1792. He graduated at Rotherham College, and was ordained by the Congregationalists. He served in England, Earl Shelton, Leicester, Tockholes, Lancaster; in America. Hanover, N. H., 1835-40; Gansevoort, Saratoga Co., N. Y., 1840-45. He died in 1861. He was rather timid and reserved, not covetous of prominence or notoriety. He seldom took part in discussion, but, when he was drawn out by the strength of his convictions, he spoke with point, propriety, and power, revealing a clear head, logical intellect, and a hoard of wealth and resources which proved him to be a man of vigorous and independent mind. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Birkett Edward

a Methodist Episcopal minister, was born at Kendall, Westmoreland, England, Jan. 4, 1812. He gave himself to Christ at the age of fourteen; was soon licensed to exhort, and four years later to preach; emigrated to America in 1835, and immediately began his ministerial labors in connection with the Pittsburgh Conference. On the formation of the Erie Conference in 1836, he became a member of it, and two years later was transferred to the Pittsburgh Conference, wherein he labored faithfully, with three years' exception as superannuate, until 1872, when he took for a third and last time a superannuate relation, which he sustained until his death at Mount Union, O., Aug. 13, 1878. Mr. Birkett was not strong physically, but attained a superior mental power. He was sound in faith, and steady in purpose. His sermons were full of thought, chaste and elegant. See *Minutes of Annual Conferences*, 1878, p. 47.

Birkey Abner

a minister of the Reformed (Dutch) Church, was born in 1806. He was pastor of the German Reformed Church in Detroit, Mich., 1849-52. He then served the Second German Reformed (Dutch) Church in New York city, 1852-65. He died in 1867. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Birkowsky

a noted Polish preacher, was born at Leopold in 1566, and died at Cracow in 1636, leaving sermons etc., which were published in several volumes (Cracow, 1620-32), and mark the golden age of Polish literature. See Hoefler, *Nouv. Biog. Generale*, s.v.

Birley George

an English Wesleyan minister, was born at Bradwell, Derbyshire, Nov. 22, 1788. He united with the Church in his twenty-first year, was received into the itinerancy in 1812, retired in 1857, and died at Market-Rasen, May 18, 1867. Mr. Birley's sermons were plain, faithful expositions, indicating vigor of thought and careful preparation. In labors, he was more abundant; in piety, practical; and in reading, indefatigable. See *Minutes of the British Conference*, 1867, p. 26.

Birnbaum Christian Gotthelf

a Lutheran theologian of Germany, was born at Dresden, May 28, 1651. He studied at different universities; in 1683 was deacon at Zwickau, and accompanied Prince Johann George IV as chaplain through Germany, the Netherlands, France, and England. In 1687 he was made superintendent of Colditz, and in 1694 of Grimma. In 1699 he received the degree of doctor of theology at Leipsic; in 1703 was pastor at Prenzlau, and in 1709 at New Ruppin, where he died in 1722. He wrote, *De Liberatione a Lege per Christum Facta: — De Impotentia Virium Humanarum in Spiritualibus*. See Dietmann, *Churschlchssiche Priestersch.* ii, 1081; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Biroet (Or Biroat) Jacques

a French theologian, a native of Bordeaux, was prior of Beussan, of the order of Cluigny, counsellor and preacher to the king. He died about 1666.

He wrote a large number of sermons, which have been printed in several volumes. See Hoefler, *Nouv. Biog. Generale*, s.v.

Birrell Charles Mitchell

an English Baptist minister, was born in 1810. He commenced his ministry in Liverpool in 1836, and remained there thirty-six years (from 1836 to 1872). He was very prominent and influential in his denomination, and his counsels were highly respected. He died at Blackheath, Dec. 16, 1880. (J. C. S.)

Birrus

(or Byrrhus, βῆρος, βήριον) was an old Latin word equivalent to “rufus” or red, and identical probably with the Greek πυρρός. No traces of the word, as the name of a garment, are to be found before the Christian era. The earliest known instance of such a use is early in the 2d century. Speaking of the significance of various articles of dress, when seen in dreams, Artemidorus (*Oneirocrit.* ii, 3) says that the chlamys (a short military cloak), “which some call *manzdyas*, others *ephestris*, others *berion*, portends trouble and difficulty, and to prisoners under trial portends condemnation, by reason that it compasses about and confines the body.” Other writers identify it with the “amphibalus” (q.v.). A fresco in the cemetery of Pontianus, in which are represented three laymen, Sts. Milix, Abdon, and Sennes, and one ecclesiastic, St. Vicentius, will probably give a good idea of the difference between the chlamys, the birrus, and the casula (or planeta). St. Milix is represented wearing a chlamys; Abdon and Sennes a heavy cloak reaching from the shoulders to the back of the knee, and in form differing but little from the chlamys. **SEE ABDON**. But the birrus (if such be the garment intended) is provided with a hood, or cowl, for wearing over the head, as were most such outer garments when intended, as was the birrus, for out-door use, and represented as worn on the head. Such a rough birrus as this was allowed to be worn by slaves under the provisions of the Theodosian code. Hence some have inferred, though wrongly, that the birrus was at that time regarded as a garment suitable only for persons of the lowest class. This was not so. There were “cheap cloaks,” such as those here allowed as a privilege to slaves; there were “costly cloaks,” such as those of which St. Augustine says that they might perhaps be fitting for a bishop, but

not fitting for Augustine, “a poor man, as his parents had been poor before him” (*De Diversis*, 5, 1579). From the 4th century onward the mention of the birrus is not unfrequent as of an out-door dress used alike by laymen and by ecclesiastics. In these later notices it is almost always referred to as being either a somewhat expensive dress or as having a certain secular character attaching to it as compared with the dress worn by monks. Thus Cassianus (cir. 418 A.D.), describing the dress of monks, says that they avoid the costliness and the pretence to dignity implied in the planeta and the birrus (*De Habitu Monach.* i, 7). St. Isidore, in like manner, couples together the planeta and the birrus as garments which are not allowable to monks (*Regulac.* 13). This will account for the peculiar language of the Council of Gangra (319), warning men against attributing too much importance to the monastic dress for its own sake, and despising those who wore “birri.” Towards the close of the 6th century we find St. Gregory the Great using the term “birrus albis,” in speaking of the white “christening-cloak” worn by the newly baptized (*Epist.* 5). *SEE BIRETTA.*

Birt, Caleb Evans

an English Baptist minister, was born at Devonport, March 11, 1795. He entered Cambridge University when he was seventeen years of age, intending to study for the bar. Not long after he became a Christian, and decided to study for the ministry. After preaching for a time as a licentiate, and studying in the Bristol College, in the fall of 1814 he became a student in the University of Edinburgh, and in 1816 took the degree of master of arts. His ordination took place in 1817 as pastor of the Baptist Church in Derby, where he remained until 1827. He then removed to Portsea, and was pastor until 1837, and afterwards went to Broadmead, Bristol, where he remained until 1844. His last pastorate, which was at Wantage, continued ten years, and closed with his death, Dec. 1, 1854. See (Lond.) *Baptist Hand-book*, 1855, p. 46. (J.C.S.)

Birt, Isaiah

an English Baptist minister, was born at Coleford, Sept. 6, 1758, his father being a Baptist minister. Converted early in life, he decided to enter the ministry. He entered Bristol College in 1779, and had among his teachers Rev. Dr. C. Evans and Robert Hall. In 1784 he became co-pastor with the Rev. Philip Gibbs at Plymouth, and subsequently of a Church at what was

afterwards known as Devdnport, this Church being a colony from the one of which he was the colleague pastor. Here he remained until the close of 1813, when he removed to Birmingham, where he was for twelve years pastor of the Church which hall had for its minister the saintly Samuel Pearce. Finally he removed to London, where he died, Nov. 1, 1837. See (Lond.) *Baptist Hand-book*, 1838, p. 23, 24. (J. C. S.)

Birt, John

an English Baptist minister, eldest son of the foregoing, was born at Devonport, Jan. 7, 1787. He united with the Church at the age of seventeen, and commenced village preaching near Coleford. For two years he studied theology with a minister in London. His first pastoral settlement was in Hull in 1812, where he remained ten years. In 1822 he became pastor of the York-street Church in Manchester, and continued in that relation twenty years. His last settlement was in Oldham. At the end of fourteen years he had a paralytic stroke, which nearly disabled him. He died Oct. 30, 1863. Among his published writings are, *The Conversations of Erastus and Trophimus*, a vindication of the views held by the moderate Calvinists: — *A Summary of the Principles and History of Popery: — and Patristic Evenings*, a work which is said to bear witness to the extent and variety of his theological reading. Besides the foregoing, a considerable number of smaller productions issued from his pen. See (Lond.) *Baptist Hand-book*, 1864, p. 117, 118. (J. C. S.)

Birt, John B.

a Methodist Episcopal minister, was born in Ohio about 1806. He joined the Indiana Conference in 1837; faithfully preached, generally on large circuits in the middle of the state; twice was presiding elder, once a delegate to the General Conference, and only lost about six years as superannuate from the active ranks up to the time of his death, April 24, 1870. Mr. Birt possessed a pathos and moving tenderness which gave him wonderful access to the hearts of the people. He was exemplary in life. See *Minutes of Annual Conferences*, 1871, p. 114.

Birt, Owen Johnson

an English Baptist minister, son of Rev. Caleb Birt, was born at Derby, May 30, 1821. He was converted when about seventeen years of age, and joined the Church at Broadmead, Bristol, in March, 1838. In 1839 he

entered the Baptist College, in Bristol, where he remained from 1839 to 1842. In October of the latter year he was accepted by the committee of the Baptist Missionary Society for service in Ceylon. He was so feeble that he died at sea, March 14, 1844. See (Lond.) *Baptist Hand-book*, 1844, p. 21, 22. (J.C.S.)

Birthwald

an early English prelate, was born in the middle of the 7th century, but where is unknown. He was probably educated at Glastonbury, and was deeply read in Scripture. He was elected July 1, 692, the eighth archbishop of Canterbury, but was not consecrated until June 29 of the following year. There seems to have been nothing in the conduct of Birthwald more praiseworthy than the zeal which he displayed in the missionary cause. But although the long episcopate of Birthwald was one of peace and internal prosperity, he was not without his troubles. At the close of his life, his Church contrasted favorably with the condition of the Church in other parts of the world. His death occurred in 729. See Hook, *Lives of the Archbishops of Canterbury*, 1, 178 sq.

Birzuli

in Slavonic mythology, is an idol of the Wends and Poles, only known from the name. It is believed he was simply a household deity.

Bisacramentarians

was a term invented by Gabriel du Preaux (*Prateolus*), in his *Elenchus Haereticorum*, to signify those who receive only the two sacraments of baptism and the eucharist.

Bisaron

SEE BESSARION.

Bisbee Benjamin

a Baptist minister, was born in Maine about 1765. His early life was spent in agricultural pursuits, and he was ordained in Belgrade, Me., in December, 1809. For two years he was occupied as an evangelist in the destitute sections of Maine. In 1812 he became the pastor of a small church in the town of Harmony, where he remained until 1825. His love for

missionary work was not abated during these thirteen years, and he frequently left his home to carry the Gospel into the regions round about. From 1830 to 1832 he was pastor of the Church in St. Albans. He continued to perform his ministerial and evangelistic labors until he was laid aside by the infirmities of age. His last years were spent in Waterville, Me., where he died in 1847. See *Millett, History of the Baptists of Maine*, — p. 436. (J. C.S.)

Bisbie Nathaniel, D.D.

an English divine, was rector of Long Melford, near Sudbury, Suffolk, and died in 1695. He published several single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bis-cantare

means the chanting or celebrating of two masses in the same day by the same priest. This was forbidden by the canon law, except on Christmas day and some other occasions. The bishop was able to grant a dispensation to do so.

Bischoff Melchior

a Lutheran theologian of Germany, was born at Possneck, May-20, 1547. In 1570 he was deacon in his native city, but in 1574 he was deposed of his office because he would not subscribe to the articles of the Wittenberg theologians. He then acted for some time as pastor at Jekenheimn and Thundorf, and after the fall of the Philippists (q.v.), in 1585, he was again permitted to return to his native place. In 1590, duke Johann Casimir appointed him courtpreacher at Coburg, where he died, Dec. 19, 1614. Besides sermons and ascetic works, he wrote some hymns, which are still found in German hymn-books. See Freher, *Theatrum Virorum Eruditorum Clarorum* (Norib. 1688); Wezel, *Hymnopoographia* (Herrnstadt, 1719), vol. 1; id. *Anal. Hymnol.* I, 3, 7; Koch, *Geschichte des deutschen Kirchenliedes*, 1, 266 sq. (B. P.)

Bischofsberger Barthelemi

a Swiss Protestant theologian, was born in 1632. He took holy orders, became minister at Trojen, and died in 1678, leaving a *History of the Canton of Appenzell* (St. Gall, 1682). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bischof (Or Biskop) Johann Van

a Dutch designer and engraver, was born at the Hague in 1646. He excelled in copying the pictures of the best masters, in small colored drawings. His principal work was a set of prints for a book, of which the first edition, published by Bischof, contains 102 plates; the second, published by Nic. Visscher, contains 113 plates. It is entitled, *Paradigmata Graphices Variorum Artiphicum, Tabulis Eneis*, pars 1, et 2 (Hague, 167 fol.). The following are some of his principal prints: *Christ and the Samaritan Woman; Joseph distributing Corn to the Egyptians; The Martyrdom of St. Lawrence*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bisciano Bartolomeo

a Genoese painter, was born in 1632, and studied under his father, Gio. Andrea Bisciano, and afterwards under Valerio Castelli. At twenty-five years of age he had executed many fine works, but his career was cut short by the plague which visited Genoa in the year 1651. The following are some of his principal works: *Moses in the Bulrushes; Susanna and the Elders; The Nativity; The Circumcision; The Wise Men's Offering; The Virgin Adoring the Infant Jesus; St. Joseph with the Infant Jesus*.

Bisciola, Giovanni Gabriele

an Italian Jesuit, was born at Modena in 1538, and died at Ferrara, Feb. 8, 1613, leaving *an Abridgment of the Annals of Baronius*, and an Italian translation of the *Martyrologium Romanum*.

Bisciola, Laelius

a learned Italian Jesuit, was born at Modena about 1545. In several of the colleges he taught Greek, theology, eloquence, and philosophy. He died at Milan, Nov. 10, 1629. He wrote, *Horarum Subsecivarum; hoc est, Rerum in Omni Philologice Genere Excellentium* (two volumes, of which the first, as published at Ingolstadt, 1611; the second at Cologne, 1618): — *Observationum Sacrarum, lib. xii.* — *Digressionium in Evangelia Matthei et Joannis*: — *In Epistolas Pauli ad Romanos, Galatas et Iebrceos*. He also published in Italian, under the name of his brother, PAUL BISCIOLO, two volumes of *Christian and Moral Dissertations*: — *a Treatise on Comparisons and Similitudes*, with some dissertations. See Hoefler, *Nouv. Biog. Generale*, s.v.

Biscoe Richard

an English divine, was the son of a Dissenter, educated at a Dissenting academy at Shrewsbury, and was ordained a Dissenting minister, Dec. 19, 1716. In 1726 he conformed, and received orders in the Church of England. In 1727 he was presented to the rectory of St. Martin Outwich, London, which he retained until his death, July, 1748. He held also a prebend of St. Paul's, and was chaplain in ordinary to the king. He was the author of an elaborate work entitled *The History of the Acts of the Holy Apostles Confirmed from a other Authors*, etc. (1742); being the substance of his sermons preached at the Boyle lecture in 1736, 1737, and 1738. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bisenti Antonio

an English Congregational minister, was born near Setubal, Portugal, in 1800. He was brought up by his uncle, and escaped from the monastery where he was placed for education for the ministry, and was captured by a band of robbers, who treated him kindly, however, and conducted him to the British camp. He was there recognized by an English officer as the son of an old acquaintance, and was adopted by him and taken to America. His benefactor being killed at the battle of New Orleans, the lad, with a sum of money for his education and support, was left in the charge of a brother officer. This officer afterwards returning to his estates in Ireland, took the boy with him, and sent him to Bath to be educated and put into business. While at Bath he was converted, joined the Church, and began preaching in the surrounding villages. In June, 1830, Mr. Bisenti was ordained pastor of the Independent Chapel, Herhingsham, where he labored three years, and then became rector of the Congregational Church at Stalbridge. Here his triumphant death took place, Jan. 16, 1872. Many souls were converted through the ministry of Mr. Bisenti. His pastoral visitation was his principal forte; many a Christian's sunset has been irradiated with the ruddy glow of hope at the words of comfort which fell from his lips. See (Lond.) *Cong. Year-book*, 1873, p. 316.

Bishop

In addition to information already given, the following will doubtless be of interest.

I. The special conditions of *eligibility* for a bishopric were,

(1) that the candidate should be (*Apost. Constit.* 2, 1) fifty years of age; but, according to *Conc. Necoces.*, A.D. 314. and later similar canons, the age of thirty only was insisted on. Photius, in one place, says thirty-five, which is likewise Justinian's rule in another place. Special merits, however, and the precedent of Timothy (⁵⁰⁴¹²1 Timothy 4:12) repeatedly set aside the rule in practice, as in the well-known case of St. Athanasius, apparently not much more than twenty-three when consecrated bishop.

(2) That he should be of the clergy of the Church to which he was to be consecrated (a rule enacted from pope Julius to Gregory the Great); a regulation repeatedly broken under the pressure of circumstances, special merit in the candidate, the condition of the diocese, etc.

(3) That he should be a presbyter, or a deacon at the least, and not become a bishop *per saltum*, but go through all the several stages; also at first an ecclesiastical custom, grounded on the fitness of the thing (by a number of fathers and popes), but turned into a canon by *Conc. Sardic.*, A.D. 347 (naming reader, deacon, priest; the object being to exclude neophytes), and by some later provincial councils: and so Leo the Great (admitting deacons, however, on the same level with priests); broken likewise, perpetually, under special circumstances. Instances of deacons, indeed, advanced at once to the episcopate, are numerous, and scarcely regarded as irregular, beginning with St. Athanasius. But the case of a reader also is mentioned in St. Augustine, and of a subdeacon in Liberatus. Although expressly forbidden by Justinian and by *Conc. Arelat.* IV, A.D. 455, yet the well-known cases of St. Cyprian, St. Ambrose, St. Martin of Tours, St. Germanus of Auxerre, and others, prove the admissibility of even a layman, if under the circumstances — as, e.g. by reason of the sudden acclamation of the people — such a choice was held to be “by the will” or “choice of God.” Instances may also be found in the Alexandrian Church. But then

(4) such candidate was not to be a neophyte (1 Timothy. 3:6) or a heathen recently baptized, who had not yet been tried, but one converted at least a year before, or who had been a reader or a subdeacon or a deacon for a year. Yet here, too, special circumstances were held to justify exceptions; as in the case of St. Cyprian himself; of St. Ambrose, and of Eusebius of Cesarea in Pontus, not yet baptized. All these are cases of immediate consecration; the later practice of ordaining to each step on successive days, in order to keep the letter while breaking the spirit of the rule, dating no earlier than the case of Photius above mentioned.

(5) *Apost. Can.* 21 permits the consecration of one made a eunuch by cruelty, or born so; and of one maimed or diseased in eye or leg; but forbids it in the case of a deaf or dumb person.

(6) Lastly, the bishop who was appointed *interventor* to a see during the vacancy was, on that account, ineligible to that see. *SEE INTERCESSORES*. It remains to add

(7) that the candidate's own consent was not at first held to be requisite, but that in many cases consecration was forced upon him (as in the case of Eusebius of Csesarea in Pontus, A.D. 362). *Apost. Can.* 36 orders the excommunication of a bishop who refuses the charge of the people assigned to him. But first St. Basil exempts those who in such a case had "sworn not to receive ordination." Afterwards the emperors Leo and Majorian forbade forced ordinations altogether.

II. *Enthronization*, which is mentioned in the *Apost. Constit.*, and in Greek pontificals, as the concluding act of ordination, followed upon ordination, either (as at first) immediately or (in course of time) after an interval; a regular service being then provided for it. A sermon was thereupon preached, at least in the East by the newly consecrated bishop. *Litteroe communicatorice*, or *synodicce*, or *enthronisticce*, were written to other bishops, to give account of the sender's faith, and to receive letters of communion in return. The term was also applied to payments which came to be made by bishops—on occasion of their enthronization. The Arabic version of the Nicene canons has a rule that the bishop be enthroned at once by a delegate of the archbishop, and that the archbishop visit him personally after three months, and confirm him in the see.

III. A *profession of obedience* to the metropolitan, and (in the Carolingian empire) an *oath of allegiance* to the emperor or king, began to be required, prior to confirmation; the former from the 6th century onwards, the latter from the time either of Charlemagne or of his immediate successors — but far earlier in Spain.

(a) The earliest written profession of obedience is one made by the metropolitan of Epirus to the archbishop of Thessalonica, and is condemned by Leo I in 450. Nevertheless, professions to the metropolitan by the bishop to be consecrated became the regular practice.

(b) A general oath of allegiance to the king, from all subjects, occurs repeatedly in the Spanish councils. A promise of fidelity from bishops is mentioned in Gaul as early as the time of Leodegarius of Autun and St. Eligius, c; A.D. 640.

IV. Removal. — The next point to be considered is the various methods by which a bishop ceased to occupy a see.

1. Translation, which, as a rule, was forbidden, but only as likely to proceed from selfish motives. Before the period of the apostolic canons this prohibition would have been hardly needed. *Apost. Can.* 14 forbids it, unless there be a prospect of more spiritual “gain” in saving souls; and guards the right practical application of the rule by the proviso, that neither the bishop himself, nor the diocese (“parochia”) desiring him, but many bishops,” shall decide the point. The Council of Nice, *Conc. Antioch.* A.D. 341, *Conc. Sardic.* A.D. 347, *Conc. Carth.* III, A.D. 397, and *Conc. Carth.* IV, A.D. 398, forbid it likewise: the first two without qualification; and the second, whether the suggestion proceed from the bishop, the people, or other bishops; but the third, if “from a small city to a different one;” and the fourth, also in case it be “from an unimportant to an important place;” while allowing it if it be for the good of the Church, so that it be done “by the sentence of a synod,” and at the request of the clergy and laity. The Council of Nice itself showed that exceptional cases were not excluded, by actually itself translating a bishop. St. Athanasius, indeed, gives us the *obiter dictuni* of an Egyptian council, condemning translation as parallel with divorce, and therefore with the sin of adultery. Similarly St. Jerome. But pope Julius condemns it on the assumption throughout that its motive is self-aggrandizement. Pope Damasils also condemns it, but it is when done “through ambition;” and pope Gelasius, but only “no causes existing.” Leo the Great deposes a bishop who seeks to be translated, but it is “to a greater people,” and “despising the mediocrity of his own city.” Pope Hilary, A.D. 465, condemns a proposed Spanish translation, among other things, as contrary to the Nicene canon. *Conc. Chalced.*, A.D. 451, re-enacts the canons against “transmigration.” At the same time, translations, as a matter of fact, were repeatedly sanctioned, beginning with the noted case of Alexander and Narcissus of Jerusalem. In the Alexandrian Church the rule appears to have been exceptionally strict, so that originally it was forbidden to translate a bishop, already such, to the patriarchate, although in later and Mohammedan times this rule after great contentions became relaxed; and among the Nestorians,

as one result of such relaxation of a like rule, it came to pass that patriarchs were often actually reconsecrated.

2. *Resignation.* —

(a) Of resignation simply; respecting which there is no express canon, absolutely speaking;: but *Can. Apostol. can. 36*, *Conc. Ancyr. can. 18*, *Conc. Antioch.*, A.D. 341, cans. 17:18 assume or enact that a bishop once consecrated cannot refuse to go to a see, even if the people will not receive him; and the two latter refer the decision to the synod, which may allow him to withdraw or not as it judges best. Instances accordingly occur of resignations allowed because circumstances rendered it expedient for the good of the Church, as where the people obstinately refused to submit to the bishop: e.g. St. Gregory Nazianzen, when archbishop of Coistantinople, with the consent of the Council of Constantinople. Instances occur also of resignations offered (and approved, though not accepted) for peace' sake; as St. Chrysostom, Flavian of Antioch under Theodosius, the Catholic African bishops under Aurelius, and St. Augustine at the time of the Donatist schism. Eustathius. of Perga was permitted to. resign on account of old age, "retaining the name, dignity, and fellowship of the episcopate," but without authority to act as a bishop without a fellow-bishop's request. The canonical grounds for a resignation, as summed-up, are in substance — 1, guilt; 2, sickness; 3, ignorance; 4, perverse rebelliousness of the people; 5, the healing of a schism; 6, irregularity, such as, e.g. bigamy.

(b) Resignation in favor of a successor, however, was distinctly prohibited, but, as the rest of the canon shows, only in order to secure canonical and free election when the see became actually vacant. The object was, not to prohibit, but to prevent the abuse of the recommendations very commonly made by aged bishops of their successors; a practice strongly praised by Origen, comparing Moses and Joshua, but which naturally had often a decisive influence in the actual election. Such recommendations slipped naturally into a practice of consecrating the successor, sometimes elected solely by the bishop himself, before the recommending bishop's death, thus interfering with the canonical rights of the comprovincial bishops and of the diocese itself. But then we must distinguish

(c) that qualified resignation which extended only to the appointment of a coadjutor — not a coadjutor with right of succession, which was distinctly uncanonical, but simply an assistant during the actual bishop's life, and no

further. The earliest instance, indeed, of a simple coadjutor, that of Alexander, coadjutor to Narcissus of Jerusalem, was supposed to require a vision to justify it.

3. The *deposition* of bishops.

A. The grounds upon which bishops as such were deposed were as follows:

- (a) Certain irregularities which vitiated an episcopal consecration *ab initio*; and these were for the most part, although not wholly, irregularities such as disqualified for consecration at all.
- (b) The general causes affecting all clergy, as well as causes relating to their own special office.
- (c) Bishops were liable to excommunication as well as deposition, if
 - (1) they received as clergy such as were suspended for leaving their own diocese; or
 - (2) if they “made use of worldly rulers to obtain preferment;” or
 - (3) if, being rejected by a diocese to which they have been appointed, they move sedition in another diocese, etc.
- (d) Lastly, bishops were liable to suspension or other less censure,
 - (1) if they refused to attend the synod when summoned; and if, when summoned to meet an accusation, they failed to appear even to a third summons, they were deposed; or
 - (2) if they unjustly oppressed any part of their diocese, in which case the African Church deprived them of the part so oppressed.

B. The authority to inflict deposition was the provincial synod; and for the gradual growth and the differing rules of appeal from that tribunal, *SEE APPEAL*. *Conc. Chalced.*, A.D. 451, forbids degradation of a bishop to the rank of a priest; he must be degraded altogether or not at all. *Conc. Antioch.*, A.D. 341, forbids recourse to the emperor to reverse a sentence of deposition passed by a synod.

V. From the office, we pass to the *honorary privileges* and rank of a bishop. But no doubt many of such privileges belong to Byzantine times, and date no earlier than the 3d or 4th century.

1. Of the modes of salutation practiced towards him from the 4th century onwards. Such were (1) bowing the head to receive his blessing, mentioned by St. Chrysostom, St. Ambrose, and others, and referred to in a law of Honorius and Valentinian. (2) Kissing his hand. (3) Kissing the feet, also, appears by St. Jerome to have been at one time a mark of respect common to all bishops; being borrowed, indeed, from a like custom practiced towards the Eastern emperors. The deacon is to kiss the bishop's feet before reading the Gospel, according to the *Ordo Romanus*. It was restricted to the pope as regards kings, by Gregory VII. (4) The forms of address, and the titles and epithets, applied to bishops, have been mentioned already.

2. Singing hosannas before a bishop on his arrival anywhere, is mentioned only to be condemned by St. Jerome.

3. The form of addressing a bishop by the phrase *corona tua* or *vestra*, and of adjuring him *per coronam*, frequent in early writers, has been explained as referring to the mitre, to the tonsure, or to the *corona* or "assembly" of the bishop's presbyters; The personal nature of the appellation appears to exclude the last of these. Its being peculiar to bishops is against the second.

4. The bishop's throne. *SEE THRONE*.

5. If we are to take the pretended letter of pope Lucius to be worth anything as evidence in relation to later times, the bishop of Rome was habitually attended by two presbyters or three deacons, in order to avoid scandal.

VI. *Rank.* —

1. The relation of bishops to each other was as of an essentially equal office, however differenced individuals might be in point of influence, etc., by personal qualifications or by the relative importance of their sees. St. Cyprian's view of the "one episcopate" the one corporation of which all bishops are equal members — is much the same with St. Jerome's well-known declaration, "Wherever there may be a bishop, whether of Rome or of Eugubium... he is of the same merit, of the same priesthood also." A like principle is implied in the *littere communicatorice* or *synodicce* —

sometimes called *litterce enthroniticce*-by which each bishop communicated his own consecration to his see to foreign bishops as to his equals. The order of precedence among them was determined by the date of consecration (so many Councils and Justinian).

2. This equality was gradually undermined by the institution of metropolitans, archbishops, primates, exarchs, patriarchs, pope: for each of whom see the several articles.

3. However, apart from this, there came to be special distinctions in particular churches; as, e.g. in Mauritania and Numidia the senior bishop was “*primus*,” but in Africa proper, the bishop of Carthage; and in Alexandria the bishop had special powers in the ordinations of the suffragan sees: for which *SEE ALEXANDRIA* (Patriarchate of); *SEE METROPOLITAN*.

4. The successive setting-up of metropolitans and of patriarchs gave rise to exceptional cases (“*autocephali*”); all bishops whatever having been really independent (save subjection to the synod) before the setting up of metropolitans, and all metropolitans before the establishment of patriarchs. *SEE AUTOCEPHALI*; *SEE METROPOLITANS*; *SEE PATRIARCHS*.

5. For *chorepiscopi*, in contradistinction from whom we find in Frank times *episcopi cathedrales*,

6. for *suffragans*,

7. for *coadjutors*,

8. for *intercessores* and *interventores*, and,

9. for *commendatarii*, see under the several titles.

VII. Subordinate Titles. — There remain some anomalous cases; as,

1. *Episcopi vacanztes*, viz. bishops who by no fault were without a see, but who degenerated sometimes into *episcopi vagi* or *ambulantes*, *vacantivi*; and among whom in Carovingian times, and in northern France, “*Scoti*” enjoyed a bad pre-eminence. Bishops, indeed, without sees, either for missionary purposes to the heathen, or merely “*honorary*,” existed from the time of the Council of Antioch, A.D. 341. Wandering bishops, who have no diocese, are condemned by many councils.

2. The *bishop-abbots*, or *bishop-monks*, were principally of Celtic monasteries, but also in some continental ones; the former having no see except their monastery, *SEE ABBOT*, the latter being simply members of the fraternity in episcopal orders, but (anomalously) under the jurisdiction of their abbot, and performing episcopal offices for the monastery and its dependent district.
3. *Episcopus, or antistes palatii*, was an episcopal counsellor residing in the palace in the time of the Carovingians, by special leave.
4. For *episcopus cardinalis*, which in St. Gregory the Great means simply “proprius,” i.e. the duly installed (and “incardinated”) bishop of the place, *SEE CARDINALIS*.
5. *Episcopus regionarius*, i.e. without a special diocesan city. *SEE REGIONARIUS*.
6. Titular bishops, and bishops *in partibus infidelium*, belong under these names to later times.
7. *Episcopus ordinum*, in Frank times, was an occasional name for a coadjutor bishop to assist in conferring orders.
8. For the special and singular name of *libra*, applied to the suffragans of the see of Rome, *SEE LIBRA*.

Bishop, Abraham John

a Wesleyan missionary, was born in the Island of Jersey. In 1792 he was sent as missionary to the province of New Brunswick. Making St. John's the basis and centre of his work, he pushed into the interior, visiting Sheffield, Fredericton, and Nashwaak. His labors were greatly blessed, and it was to the great grief of his friends that he departed, at the end of the year, for Grenada, W. I., at the appointment of Dr. Coke, in January, 1793, and, as was predicted, in Grenada he died, June 16 of the same year. “He was one of the holiest young men on earth. A useful preacher all the day long.” See *Minutes of the British Conference*, 1794; Atmore, *Meth. Memorial*, s.v.; Smith [T. W.], *Hist. of Methodism in Eastern British America*, p. 219 sq., 257.

Bishop, Alexander Hamilton

a minister of the Reformed (Dutch) Church, was born at New Haven, Conn., in 1810. He graduated at Yale College in 1830, and at Princeton Seminary in 1835. He was licensed by the Connecticut Association in that year, and was pastor of the Church in Astoria, N. Y., from 1840 to 1853. He died in 1854. "He was a remarkable man." "To natural powers of a high order he added years of unceasing culture." See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 183.

Bishop, Alfred

(1), an English Congregational minister, was born, probably at Lewes, Aug. 29, 1788, and was early led to devote himself to the service of Christ. He studied four years at Homerton Academy, and was ordained pastor at Ringwood in September, 1808, where he labored twenty-one years, and then removed to Bedminster. He relinquished his charge in 1856, and retired to Tunbridge Wells, where he died, Jan. 15, 1875. Mr. Bishop was a good scholar, and in the prime of life a vigorous preacher. He was a devoted Christian and a resolute Nonconformist. He published, *Christian Memorials of the 19th Century: — The Beloved Disciple*; and some separate sermons. See (Lond.) *Cong. Year-book*, 1876, p. 318.

Bishop, Alfred (2),

a Methodist Episcopal minister, was born near Deposit, Delaware Co., N. Y., date unrecorded. He embraced religion when about fourteen, received license to preach in 1840, was employed as a preacher in north-west Illinois in 1849, and in 1851 entered the Iowa Conference. For two years he braved the storms and hardships of the extreme northern frontier. He died in 1855. Mr. Bishop was a good, plain, practical preacher, and won many souls for Christ. See *Minutes of Annual Conf.*, 1855, p. 646.

Bishop, Benjamin H.

a minister in the Methodist Episcopal Church South, was born in Christian County, Ky., Dec. 6, 1832, of pious parents, who gave him a careful religious training. He experienced conversion in early life, received license to preach in 1853, and in the same year entered the Memphis Conference. The country was overrun with armies in 1862, and at his own request he was granted a supernumerary relation, which he sustained five years,

residing at Brownsville. In 1868 he resumed his place in the effective ranks, and continued faithful to the close of his life, April 25, 1874. Mr. Bishop was a man of medium stature and frail constitution, but of sound mind and cheerful disposition. His domestic and religious life was exemplary and above reproach. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 62.

Bishop, George

a Methodist Episcopal minister, was a native of South Carolina. He embraced religion in 1829, and in 1831 entered the Georgia Conference, in which he continued to labor with vigor and success until the close of his life, in 1834. Mr. Bishop was a young man of strong mind, studious habits, and manliness. See *Minutes of Annual Conferences*, 1835, p. 345.

Bishop, George Brown

a Presbyterian minister, was born in Fayette County, Ky., March 30, 1810. He went to Paris, Ky., at the age of twelve, and studied Latin under Dr. William H. McGuffey. His father, Rev. R. H. Bishop, D.D., having removed to Oxford, O., and taken the presidency of Miami University, he entered the Freshman class of that college, and graduated in 1828. The following year he entered Princeton Theological Seminary, and in due time completed the course. He was licensed by the Presbytery of New Brunswick, April 28, 1832. He spent some time after in preaching to various churches in the vicinity of Oxford, and in 1833 became a stated supply for that place. In November he was ordained and installed pastor. In 1834 he was elected to the professorship of Biblical criticism and Oriental literature in the Indiana Theological Seminary at Hanover, now the Northwestern of Chicago, and died in that position, Dec. 14, 1837. Few men have given greater promise of usefulness to the Church. He daily read from the Latin, Greek, Hebrew, and German versions of the Scriptures, and his piety was equal to his scholarship. See *Index of the Princeton Review*. (W. P. S.)

Bishop, Hiram N. D.D.

a Protestant Episcopal clergyman of the diocese of Illinois, was rector in Kenosha, Wis., in 1853. In 1857 he removed to Chicago, and became rector of St. John's Church, continuing to serve this charge until his death,

which occurred Aug. 31, 1868, at the age of forty-five. See *Prot. Episc. Almanac*, 1869, p. 109.

Bishop, James L.

a Methodist Episcopal minister, was born at Leeds, Me., in 1797. He experienced religion in his youth, and in 1820 entered the New England Conference, in which he labored for some time with diligence and fidelity. His latter years were spent as a superannuate. He died in October, 1847. Mr. Bishop was a man of deep piety, and ardent in his attachment to the Bible. See *Minutes of Annual Conferences*, 1848, p. 260.

Bishop, John

an English Congregational minister, was born in London in 1794. He was converted when eleven years old, joined the Church at the age of eighteen, and from that time was continually in requisition as village, workhouse, and prison preacher. Subsequently he was set apart for the home-missionary work at Wisbro Green, Sussex; ordained pastor at Lewes; preached a short time at Newport, Isle of Wight; labored at Chard and Bridgewater, and finally settled at Axminster, Devonshire, in 1854, where he died, March 9, 1862. As a preacher, Mr. Bishop was faithful, instructive, and impressive; as a scholar, he possessed a vast fund of literary and scientific information. He was a man of large experience and agreeable manners. See (Lond.) *Cong. Year-book*, 1863, p. 209.

Bishop, Nathan LL.D.

a distinguished Baptist layman, was born in Oneida County, N. Y., Aug. 12, 1808, and graduated from Brown University in 1837, From 1838 to 1848 he was superintendent of schools in Providence, R. I., and for five years thereafter in Boston. Subsequently he removed to New York, where he occupied many positions of eminence. He died at Saratoga, N. Y., Aug. 7, 1880. In denominational affairs he took a great interest, especially in the work of the American Baptist Home Mission Society, and for two years served gratuitously as one of its secretaries. He was also a member of the Board of Indian Commissioners, and of the Board of the American Bible Society. Other religious, educational, and philanthropic societies and organizations received the benefit of his wise counsels and his pecuniary aid. He was a man of fine, commanding presence, and, although the possessor of a large fortune, he was simple and unostentatious in his habits

and. style of living, freely giving in many directions to objects of benevolence with which he sympathized, especially to the Freedmen's cause as represented by the Home Mission Society. See (N. Y.) *Evening Post* and *Examiner*; Cathcart, *Bapt. Encyclop.* s.v. (J. C. S.)

Bishop, Nelson

a Congregational minister, was born in East Hartford, (now Manchester), Conn., Nov. 20, 1802. Immediately after his conversion, in 1820, his attention was turned to the ministry. He graduated at Bangor Seminary in 1827, having been licensed to preach in the previous year. On Nov. 19, 1828, he was ordained as pastor of the Church in Clinton, Me.; but, his health failing from overwork, he was dismissed in 1834, and went to Andover, Mass., becoming a resident member of the Theological Seminary. In 1839 he was installed as pastor of the Congregational Church in Weathersfield, Vt., and in 1842 was dismissed from the charge to become associate editor of the *Vermont Chronicle*. In this office he labored with success until Jan. 1, 1866, when he became associate editor of the *Boston Recorder*, retaining this position until the sale of the *Recorder* to the *Congregationalist* in 1869. From that time he was variously engaged, preaching occasionally, distributing Bibles, etc., until his death, at East St. Johnsbury, Vt., Jan. 10, 1871. See *Cong. Quarterly*, 1871, p. 438.

Bishop, Noah

a Presbyterian minister, was born in Litchfield, Conn., Jan. 12, 1806. After graduating, he taught for two years in Brooklyn, Conn., and studied theology for the' next two years at East Windsor Theological School. He also taught for two years in Keene, N. H. He was ordained, June 29, 1842, pastor of the Muddy Run Presbyterian Church in Enon, O., from which he was dismissed in October, 1849. In 1850 he became principal of an academy in Monroe, O., at the same time supplying the Presbyterian Church there, and so remained three years. His health having failed, he then settled near Springfield, Ill., and engaged in farming for more than two years, removing to Chatham, Ill., in 1855. In 1858 he was sent as a home missionary to Murraysville, Ill, where he preached to the two churches of East and West Union till 1869, and removed, on April 1, to Ironton, Mo. He died there, Sept. 22 of that year. See *Obit. Rec. of Yale College*, 1870.

Bishop, Pierpont E.

a Presbyterian minister, was born in Amherst County, Va., in 1803. He graduated at Hampden Sidney College, Va., in 1829, and at Union Theological Seminary, N. Y., in 1833. He was licensed by Bethel Presbytery, and began preaching in North Carolina in 1834. He labored successively at Ebenezer, Unity, Yorkville, Bethesda, S. C., and other places in the vicinity. He died at Bennettsville, S. C., March 5, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 66.

Bishop, William

a Methodist Episcopal minister, was born in Worcester County, Md., about 1764. Forty-three years he was in the ministry. He died June 22, 1834. He was an excellent man, zealous and faithful. See *Minutes of Annual Conferences*, 1835, p. 348.

Bishop, William Sherwood

a Baptist minister, was born near New Lebanon, Conn. Oct. 23, 1805. He was converted at a Methodist camp-meeting in Ohio, and for ten years was a preacher in that denomination. Having joined the Baptists, he was ordained in Wooster, Wayne Co., and for years labored successfully as a home missionary in Ohio, some of the churches to which he then ministered having become the strong churches of that region. He removed to Illinois in 1842, and became pastor of the Church in Bridgeport, Dec. 3 of that year, and after three years returned to Ohio, and remained until 1853. Afterwards he was a second time pastor at Bridgeport. From 1864 to 1875 he labored as a colporteur of the American Baptist Publication Society. His last pastorate was with his former Church in Bridgeport, where he died, Sept. 7, 1879. See *Minutes of Illinois Anniversaries*, 1879, p. 12. (J.C.S.)

Bishoping

is the vulgar name for *confirmation* (q.v.).

Bisi

the fourth bishop of the East Angles at Dunwich, was consecrated by Theodore, as successor to Boniface, in 669 (or 670). He was present at the Council of Hertford in 673, but was soon after obliged to retire by reason

of ill-health. His diocese was immediately divided between the sees of Dunwich and Elmham.

Bisi, Bonaventura

an Italian painter, was born at Bologna in 1612. He studied under Lucio Massari, and gained considerable reputation by his copies in miniature after Correggio, Titian, Guido, etc., many of which were in the cabinet of the duke of Modena. He etched a few plates after his own designs, the best of which is the *Holy Family, with St. John and St. Elizabeth*, marked F. B.B.F., 1631. He died at Modena in 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bisi, Michael

a celebrated Milanese engraver of the present century, first distinguished himself by the publication of the *Pinacoteca del Palazzo Reale, della Scienze dell' Arte*, etc. He engraved the *Virgin and Infant Enthroned with Saints*. It is not known whether he is living or not. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Vapereau, *Dict. des Contemporains*, s.v.

Bismillah

(*in the name of God*) is a solemn form of words prefixed to every chapter of the Koran except the ninth. Mohammedan doctors are not agreed as to the inspiration of this phrase, some declaring it to be of divine origin, while others hold it to be the invention of men.

Bisnow

in Hinduism, is a religious sect in East India which lives mainly on plants and milk. The majority of the Banians belong to it. The Bisnowans never kill an animal; all sick animals, even insects, are nursed in hospitals specially erected for this purpose. In order to feed fleas, bed-bugs, etc., they hire beggars, who, bound hand and foot, are given to these animals for a number of hours for food. Their god, Ram-Ram, they worship with dancing and music, without sacrifices.

Bisomus

is a sepulchre capable of containing two bodies. The word is found in inscriptions in Christian cemeteries at Rome and elsewhere.

Bisquert Antonio

a reputable Spanish historical painter, was born at Valencia, studied under Ribalta, and established himself at Teruel in 1620. He copied Sebastian del Piombo's picture of a dead Christ in the arms of the Virgin, attended by the Marys and John. He died in 1646. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Biss Philip

an English prelate of the early part of the 17th century, came from "a worshipful family" of Spargrave, Somersetshire. He was trained at Magdalen College, Oxford, of which he became fellow and doctor of divinity, and was preferred archdeacon of Taunton. He was a learned man and at his death bequeathed his library to Wadham College, Oxford, then onewly founded. He died about 1614. See Fuller, *Worthies of England* (ed. Nuttall), 3, 107.

Bisse, Philip (1),

an English clergyman, became archdeacon of Taunton in 1584, and subdean of Wells the same year. See Le Neve, *Fasti*, i, 157, 168. Bisse, Philip (2), an English prelate, was consecrated bishop of St. David's Nov. 19, 1710, and was translated to Hereford, Feb. 16, 1712. He died Sept. 6, 1721. See Le Neve, *Fasti*, i, 304, 473.

Bisset William

an English clergyman, rector of Whiston, Northamptonshire, died about 1727. He published, *Sermons on the Reformation of Manners* (1704): — and *The Modern Fanatick, being an Account of Dr. Sacheverell* (1710-11). See Hoefer, *Nouv. Biog. Generale*, s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bissett, George

a missionary of the Church of England, came from that country to Newport, R. I., in 1767, as assistant to the Rev. Arthur Browne, rector of Trinity Church. When Mr. Browne went to England in 1769, Mr. Bissett supplied his place as minister. It was part of his regular duty to teach the school connected with the parish. The "Society for the Propagation of the Gospel in Foreign Parts" declined sending a missionary to this point,

whereupon the congregation made him rector, and he remained with them until Newport was evacuated by the British, Oct. 25, 1779, when he went to New York, leaving his wife and child in destitute circumstances. His flight, of course, was in consequence of his royalist sentiments. Afterwards his family were permitted to rejoin him in New York. About 1786 he was appointed missionary to St. John's Church, and died in New York city in 1788. See Sprague, *Annals of the Amer. Pulpit*, 5, 80.

Bissett, John

a clergyman of the Protestant Episcopal Church, a native of Scotland, was born about 1762. After graduating from the University of Aberdeen, he came to America, and was ordained in 1786 by bishop Seabury. He was rector of Shrewsbury Parish, Md., in 1789, and the same year was a deputy in the General Convention. In the session of the same body in 1792 he was elected secretary. During that session he was chosen third assistant minister of Trinity Church, New York city, a call which he accepted. He was a member also of the General Convention of 1795. As a preacher he was remarkable for his eloquence. Besides this, he was a ripe scholar and a sound theologian. While connected with Trinity Church, he held for several years the professorship of rhetoric and belles-lettres in Columbia College. In consequence of intoxication he was compelled to resign. He returned to Scotland, and died in obscurity about 1810. See Sprague, *Annals of the Amer. Pulpit*, 5, 443.

Bissey Jonas

a Methodist Episcopal minister, was born in Bucks County, Pa., Sept. 24, 1809. He was religiously inclined from childhood, professed religion in 1826, began immediately to prepare himself for the ministry, received license to exhort in 1831, to preach in 1832, and in 1833 entered the Philadelphia Conference, in which he labored with fidelity and zeal, with but one year's quiet as supernumerary, until Aug. 17, 1851, when he was killed by lightning in the pulpit at New London Cross-roads. Mr. Bissey was a faithful friend, an humble, devoted Christian, and a plain, zealous, successful preacher. See *Minutes of Annual Conf.*, 1852, p. 21.

Bissill John

an English Baptist minister, was born about 1778. He was converted in early life, and in 1798 was a member of the General Baptist Church at

Knipton, by which he was called to the ministry. After spending about a year in the Academy under the care of Rev. Dan Taylor, he became pastor of the Church at Leake and Wimeshold in 1800. In 1803 he removed to Sutterton, where a commodious chapel was soon erected and his congregation increased. His ordination took place Oct. 24, 1805, as pastor of the Church at Gosberton, in the neighborhood of Sutterton, a part of its members residing in the latter place. Subsequently a Church was formed at Sutterton, of which he was chosen pastor in 1808, and held the office for thirty years, resigning in 1838. He now took up his residence in Boston, where he died, Jan. 23, 1844. See (Lond.) *Baptist Hand-book*, 1845, p. 41. (J. C. S.)

Bisson Louis Charles

a French theologian and historian, was born Oct. 10, 1742, at Geffosses. During the Revolution he was first vicar of the bishop of that city. After taking the oath required by the constituent assembly, he refused to deliver his letters of the priesthood at the time of the suppression of the religion. For this he suffered ten months' detention. On Oct. 20, 1799, he took possession of the bishopric of Bayeux, on which occasion he published his first pastoral letter. In 1801 he took part in the national council, and resigned his bishopric to cardinal Caprara, legate *a latere*. Returning to Bayeux, he died there, Feb. 28, 1820. He wrote, among other works, *Meditations sur les Virites Fondamentales de la Religion Chretienne* (1807): — *Pensees Chretiennes pour Chaque Jour de l'Annee*: — *Histoire Ecclesiastique du Diocese de Bayeux penda-it la Revolution*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bissoni Giovanni Battista

an Italian painter, was born at Padua in 1576, and studied under Francesco Apollodord, and subsequently under Dario Varotari. He died in 1636. Several pictures in the churches and convents of Padua and Ravenna were painted by him.

Biteus

abbot of Inis-cumsraigh (now Inch, County Down), commemorated July 22, was one of the 350 disciples of St. Patrick. It is said that when St. Patrick built a church at Elphin, he left there Assicus Biteus the son of Assicus, and Cipia the mother of bishop Biteus (Petrie, *Round Towers of*

Ireland, p. 202), Colgan (*Tr. Thaum.* p. 176, nn.) says that he was the son of Assicus only by spiritual birth or education, being really his brother's soli. Working with his uncle, Assicus, he made altars, square covers for the service-books, and square patens. One of these little shields was kept at Armagh, another at Elphin, and a third at St. Felart's Church, Domnachmor. He is often classed among the bishops assisting St. Patrick, and is said to have been buried at Rath-cunga. See also Lanigan, *Eccles. History of Ireland*, 1, 341, 343.

Bitino

a Bolognese painter, flourished at Rimini in the first part of the 15th century. In the Church of San Giuliano, at Rimini, is an altar-piece, much praised, of the titular saint, by this artist, dated 1407. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bit-nur

in Accadian mythology, was the general of Adar, the champion of the gods, and the favorite of Bel. He was chiefly invoked for the protection of pregnant women and for the maturity of the embryo. Bitra, in Hindft mythology, are the fine tender spirits which are an emanation from a Brahma. They are so light that they never come to rest, and they do not need any nourishment.

Bittle, Daniel Howard D.D.

a Lutheran minister, was born near Middletown, Frederick County, Md., June .6, 1819. His desire for a liberal education was stimulated by the advice and example of his older brother, Dr. D. F. Bittle. In 1837 he entered the preparatory department of Pennsylvania College, and graduated in 1843. He spent three years in teaching at Boonesboro, and in 1846 he entered the Lane Theological Seminary at Cincinnati. For a time he was agent for the Wittemberg College, and afterwards for the English Lutheran Church in Cincinnati. He also, for a while, was employed as a home missionary in Louisville, Ky. In 1849 he was ordained, and accepted a call to supply the Canton charge in Ohio; in 1850 he was employed by the Miami Synod as travelling missionary in Indiana. In November of the same year he was appointed agent for the establishment of the Hagerstown Female Seminary. In June, 1853, he became pastor at Smithsburg, Md.; in 1853, at Selinsburg, Pa., and in 1855 assisted his brother, Dr. D. F. Bittle,

in building up Roanoke College, one year collecting funds for it, and then as its professor of ancient languages. The latter part of 1858 he became the first president of North Carolina College, in which office he remained three years, but the institution was compelled to close on account of the civil war. Removing to Texas, he took charge of a female seminary at Austin, where he taught and preached until the close of the war. Again he was called to the agency of Roanoke College, in behalf of which he labored two years. At the close of 1867 he accepted a call to Shepherdstown, W. Va., where he served nearly four years. In October, 1871, he assumed charge of the Church in Savannah, Ga., of which he was pastor when he died, Jan. 14, 1874. Dr. Bittle was regarded as an able preacher, a thorough scholar, and was very attractive socially. See *Penn. College Book*, 1882, p. 216; *Lutheran Observer*, Jan. 30, 1874.

Bittle, David F. D.D.

a Lutheran minister, was born near Myersville, Frederick County, Md., in November, 1811, and was a brother of the above. His early years were spent in work upon his father's farm. Under the ministry of Rev. Abraham Reck, of Middletown Valley, he was converted, and immediately set about preparing himself for the ministry. At eighteen years of age he entered Gettysburg Gymnasium, afterwards Pennsylvania College, and graduated in 1835. In October of the same year he entered the Theological Seminary. Two years after he accepted a call from St. John's Lutheran Church, in Augusta County, Va., where he was very successful, especially in the Mount Tabor Church, which was organized by him. He also organized the congregation at Churchville. Soon after settling in Augusta County, he conceived the project of establishing an academy there, which he subsequently carried into effect. On Aug. 12, 1845, he accepted a call to Middletown, Md., and frequently preached in the neighborhood as well, in German and English. At the end of six and a half years he removed to Hagerstown, where he. resided about eighteen months, devoting his time to the collection of funds for home missions in Maryland and Pennsylvania, and to the establishment of the Hagerstown Female Seminary, of which institution he is justly regarded as the founder. He is also entitled to be considered as one of the founders of the General Synod's Publication Society, in Philadelphia. In September, 1853, he removed to Salem, Va., to assume the presidency of Roanoke College, the establishment of which had been a prominent part of his life-work. In 1842, when this

institution was an Academy in Augusta County, he had served it in connection with his pastorate as teacher of mathematics. Mr. Bittle was not only president, but also professor of moral and mental science. Under his administration a debt of \$8000 was liquidated and additional funds secured for other buildings. Roanoke was the only college in Virginia that did not suspend during the war, but suffered severely on account of military requisitions upon the students. At this time he supplied various churches in the vicinity. Financial embarrassments followed, incident to the war, but with the assistance of Rev. Daniel H. Bittle, D.D., his brother, large sums were raised and all debts paid. He died in Salem, Sept. 25, 1876. Several of his discourses have been published. His reputation as an educator was conspicuous. See *Quarterly Rev. of the Evang. Luth. Church*, 7:541.

Bitzius Albert

a Swiss theologian, was born in 1835 at Lutzelflut, in the Emmenthal. He was educated at Burgdorf, and afterwards studied theology at the University of Berne, and later at Berlin and other German universities. After serving as vicar in two or three parishes of his native canton, he accepted the pastorship of the German congregation at Courtelary. His literary activity was devoted chiefly to serial works. He obtained the first prize offered by a Dutch society for an essay on capital punishment. In 1878 he became a member of the government of Berne, after resigning the parochial charge at Twann, and the last years of his life were devoted almost exclusively to the reform and completion of the educational system of the canton. He died Sept. 20, 1882. (B. P.)

Biugwoer

in Norse mythology, is a maiden of hell, sitting at Hela's door on a creaking chair. The Iron blood oozing from her nose causes hatred, strife, enmity, and war.

Bivar Francisco

a Spanish theologian, was born in Madrid. He entered the order of Cistercians, and taught philosophy and theology. He was sent to Rome as procurator-general of his order, but a little time before his death, which occurred at Madrid in 1636, returned to his own country. He wrote, *Vies de Saints: — Traités des Hommes Illustres de l'Ordre de Citeaux: —*

Traite de l'Incarnation:— Commentaire sur la Philosophie d'Aristote: — Commentaire sur la Chronologic de Flavius Lucius Dexter. See Hoefler, *Nouv. Biog. Generale*,. s.v.

Biver (Or Bivero) Pedro De

a Spanish theologian, was born in Madrid in 1572. He entered the order of Jesuits, and was first professor of rhetoric, then of philosophy and theology. In 1616 he became teacher of the children Albert and Isabella, who governed the Netherlands, and resorted to Brussels with them. He died at Madrid, while rector of the college, April 26, 1656. He wrote, *Emblemata in Psalmum Miserere Sacrum Sanctuarium Crucis, et Patientia Crucifixorum et Crucigerorum, Emblemata. Inaginib. Ornatum*, etc. (Antwerp, 1634): — *Sacrum Oratorium Piarum Inmaginum Immaculatae Marice*, etc.: — *Ars Nova Bene Vivendi et Moriendi, Sacris Piarum Imaginum Emblematis Figurata et Illustrata* (ibid. 1634). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bivero, Blanca de

a Spanish martyr, was a sister of Francisco de Bivero, and suffered martyrdom in 1560. See Fox, *Acts and Monuments*, 4:454.

Bivero, Constancia de

a Spanish martyr, was condemned to be burned at Valladolid in 1560. See Fox, *Acts and Monuments*, 4:454.

Bivero, Francisco de

priest of Valladolid, suffered martyrdom, because of his faith in Christ, in Spain in 1560. See Fox, *Acts and Monuments*, 4, 454.

Bivero, Juan de

a Spanish martyr, and sister to Blanche de Bivero, was judged a heretic and condemned to perpetual prison in 1560. See Fox, *Acts and Mon.*, 4, 454.

Bivero, Leonor de

a Spanish martyr, and the mother of five children, who all suffered martyrdom, was condemned and burned for a heretic. in 1560. See Fox, *Acts and Monuments*, 4, 455.

Bizardiere Michel David De La

a French historian of Normandy, died at an advanced age at Paris in 1730. He wrote, among, other works, *Historia Gestorum in Ecclesia Memorabilium, ab Anno 1517 ad Annum 1546* (Paris, 1700): — *Histoire d'Erasmus, sd Vie, ses Moeurs, sa Religion* (ibid. 1700). See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bizet, Charles Jules

a French theologian, was born in Paris, Dec. 3, 1746. He entered the society of the canons-regular of St. Genevieve, was made prior of Beaugency, then of Chateaudun, and finally rector of Nantouillet. During the Revolution he refused to accept the civil constitution of the clergy. After becoming established in the Catholic faith, he was made vicar of the parish of St. Etienne-du-Mont. Afterwards he became rector, and bequeathed, at his death, ten thousand francs to the poor of his parish. His death occurred July 8, 1821, at Paris. See Hoefler, *Nouv. Biog. Gen.*, s.v.

Bizet, Martin Jean Baptiste

a French theologian, was born near Bolbec in 1746. He entered upon the ecclesiastical profession, and was made rector of Evreux. He died near the commencement of the 19th century. He wrote *Discussion Epistolaire avec G. W., Protestant de l'Eglise Anglicane* (Paris, 1801). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bizochi

another name for the BEGHARDS *SEE BEGHARDS* (q.v.).

Bizzell Joseph W.

a minister in the Methodist Episcopal Church South, was born in Nash County, N. C. about 1835. He was licensed to preach in 1858, and in 1860 admitted into the Arkansas Conference. He died in the midst of his labors, Aug. 25, 1865. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 589.

Bjelbog

SEE BELBOG.

Blaan

SEE BLANE.

Blacader Robert

SEE BLACKADER.

Blaceo Bernardino

an Italian painter, born in the Friuli, lived about 1550. There are some of his works in the churches at Udine, in the Friuli; among which are, the principal in S. Lucia, representing *The Virgin and Infant, with Angels, St. Lucia and St. Agatha*; in Porta Nuova, *The Virgin and Infant, with St. Peter and St. John*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Blache Antoine

a French ecclesiastic, was born at Grenoble, Aug. 28, 1635. He embraced at first the profession of arms, then resigned that in order to enter upon the ecclesiastical profession. Having become rector of Rueil, he had several conferences with the minister Claude, and, in order to confirm the faith of the new converts, he prepared a *Refutation de l'Herésie de Calvin* (published in Paris, 1787). He was in 1685 sent to the province of Vienna, to the general assembly of the clergy. He was appointed, in 1670, director of the devotees of Mt. Calvary, of Luxemburg, and two years later visitor of all this congregation. The abbe Blache had conceived a violent hatred for the Jesuits, and, on some of his writings on Christian doctrine becoming public, he was arrested in 1709 and sent to the Bastille, where he died, Jan. 29, 1714, having bequeathed all his goods to the Hotel-Dieu. See Hoefler, *Nouv. Biog. Generale*, s.v.

Blachure Louis De La

a French Protestant theologian, lived in the latter half of the 16th century. He was pastor of the Reformed Church of Niort, whence he retired to Rochelle, on account of the troubles in 1585. On his return to Niort he was placed in charge of the instruction of young Andrew Rivet, who afterwards became very celebrated. In 1595 he sustained, by writing, a religious controversy against a Jesuit of Loudun, named J. C. Boulenger. Louis de la Blachure had charge also of the Protestant Church of Niort, in 1603. He

wrote, *Lettres Envoyees a l'Eglise de Niort et de Saint Gelais*, etc. (1585): — *Dispute Faite par Escrit*, etc. (Niort, 1595).

His son, JEAN DE LA BLACHURE, a Protestant theologian, pastor at Monyoi, near Niort, died in 1601, and left a work entitled *Vie de Jesus-Christ*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Black, Andrew Watson D.D.

a Reformed Presbyterian minister, was born near Pittsburg, Pa., in 1808. He graduated at the Western University, Pittsburg, in 1826, and at the Presbyterian Seminary in Philadelphia in 1828; was licensed to preach by the Reformed Presbytery in that year, and ordained and installed pastor of the congregations of Shenango and Neshannock, Pa., March 18, 1832. In 1839 he accepted a call to the then newly organized Reformed Presbyterian Church in Allegheny City. While pastor of this Church he received the appointment of chaplain in the penitentiary of the western district of Pennsylvania. In 1855 he accepted for a year the agency of the American Bible Society for several of the northern counties of Pennsylvania and Ohio. In 1857 he received the appointment of delegate to the sister churches of Britain and Ireland, and also of representative of the Church to which he belonged. He was appointed professor of exegetical, historical, and evangelistic theology in the theological seminary under his care. He died Sept. 10, 1858. See Sprague, *Annals of the Amer. Pulpit*, v, 33; Wilson, *Presb. Hist. Almanac*, 1860, p. 170.

Black, Asbury Parks

a minister in the Methodist Episcopal Church South, was born in Cherokee County, Ga., Nov. 8, 1842. He was an example of early piety, joining the Church at the age of nine, but not experiencing conversion until his thirteenth year. At the age of nineteen he became a school-teacher. At the opening of the war in 1860 he enlisted as a soldier; in 1866 he was licensed to preach, and labored several years under the auspices of the North Georgia Conference. In 1869 he went to California, and in the year following united with the Pacific Conference, in which he labored with zeal and faithfulness until his decease, March 3, 1873. Mr. Black was highly esteemed for his exemplary life and deep piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 906.

Black, Daniel

a Methodist Episcopal minister, was born in South Carolina, Nov. 27, 1795. He experienced conversion in 1821, received license to preach in 1823, and shortly afterwards entered the Kentucky Conference. He was exemplary in life, patient in affliction, and triumphant in his death, which occurred in 1828. See *Minutes of Annual Conferences*, 1828, p. 572.

Black, David

a minister of Lady Yester's Church, Edinburgh, was born in 1762, and died in 1806. He was a most amiable man, a most exemplary Christian, and a most useful and faithful laborer in his Master's vineyard. In 1808 were published his *Sermons on Important Subjects*. See (Lond.) *Christian Observer*, March, 1806, p. 198; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Black, James (1),

a Presbyterian minister, was born at Millerstown, Pa., in 1779. He was educated at Belmont College, Tenn., and studied theology privately. He was licensed by Abingdon Presbytery, Oct. 7, 1809, and ordained shortly afterwards. His successive fields of labor were Romney, Va., for fifteen years; Elk Branch, Va.; then as a missionary in Ohio for several years. In 1839 he was in Wheeling Valley, and afterwards in Milton, Monroe, and Mt. Carmel, and in 1847 in Cincinnati. He was without charge for seventeen years previous to his death, which occurred at Shepherdstown, Va., Feb. 21, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78.

Black, James (2),

a Presbyterian minister, was born in Kentucky, Nov. 20, 1795. He never attended college or seminary. He was licensed in 1827, and labored in Arkansas until his death, Feb. 14, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 234.

Black, James (3),

a Presbyterian minister, was born in Baltimore, Md., June 26, 1810. His parents removed to Cincinnati, O., in 1835. He entered the Miami University with a view to the medical profession, but, resolving to devote himself to the work of the ministry, he went to Hanover College, Ia., and

subsequently graduated at the Indiana Theological Seminary. He was licensed by the Presbytery of Madison in 1840, and ordained by the Presbytery of Cincinnati the following year. His several fields of labor were as follows: Monroe and Mt. Carmel, 1846; Fourth Church, Cincinnati, 1854; Dick's Creek, 1855; Ninth Church, Cincinnati, 1859; Feesburg and Felicity, 1861; Moscow in 1870, where he remained until 1879. From this period his declining health prevented him from stated labor, though he preached occasionally, as opportunity offered and his strength allowed. He died in Cincinnati, July 5, 1881. Mr. Black's ministry was everywhere successful, especially in his Moscow and Cincinnati charges. He was the oldest member of the Cincinnati Presbytery, and greatly beloved by his fellow-presbyters. See (Cincin.) *Presbyter and Herald*, July 16, 1881. (W. P. S.)

Black, John (1),

a Presbyterian minister, was born in South Carolina. He graduated at the College of New Jersey in 1771; was licensed to preach by the Donegal Presbytery, Oct. 14, 1773, and was installed pastor of the Congregation of Marsh Creek, York Co., Pa., where he remained until 1794. He died Aug. 16, 1802. See Sprague, *Annals of the Amer. Pulpit*, iii, 556.

Black, John (2),

a Reformed Presbyterian minister, was born in County Antrim, Ireland, Oct. 2, 1768. He completed his education at Glasgow College, Scotland. In 1797 he embarked for America, an exile for liberty. Having arrived in America in the fall of that year, he was employed for some time as teacher of the Classis in Philadelphia; was licensed to preach in 1799, and passed immediately to the west and began his work. Dr. Black remained forty-eight years, and until the close of his life, in the same pastoral charge in Pittsburgh. He died Oct. 25, 1849. See Sprague, *Annals of the Amer. Pulpit*, 5, 28.

Black, John (3),

a Scotch Congregational minister, was born at Ceres, Fifeshire, April 1, 1780. He attended Mr. James Haldane's class to prepare for the ministry. In 1809 he was ordained at Montrose, where he remained five years, and then went to Dunkeld, Western Highlands, remaining there forty-four years. His death occurred July 27, 1857. He was a man of eminent piety, of

catholic spirit, and breadth of benevolence in relation to all the public institutions of the day. See (Lond.) *Congregational Year-book*, 1858, p. 192.

Black, John Robert

a Reformed Presbyterian minister, was born at Pittsburg, Pa., in 1819. He graduated at the Western University in 1840, and studied theology partly under the direction of his father, and partly in the seminary of the Reformed Presbyterian Church at Philadelphia. He was licensed in 1843, and at the same time became pastor of the Third Reformed Presbyterian Church in Philadelphia, where he was ordained and installed April 18, 1848, and remained until his death, Oct. 10, 1860. See Sprague, *Annals of the Amer. Pulpit*, 5, 33; Wilson, *Presb. Hist. Almanac*, 1862, p. 248.

Black, Moses

a Methodist Episcopal minister, was born near Charleston, S. C., in 1770, and died on Carter's Valley Circuit, Feb. 3, 1810. No further record of his life remains. See *Minutes of Annual Conferences*, 1810, p. 179.

Black, Samuel

a Presbyterian minister, was born in Ireland. He was licensed by Newcastle Presbytery. In September, 1735, Donegal Presbytery gave the Congregation at the Forks of Brandywine leave to invite Mr. Black to preach as a candidate for settlement. He was called Oct. 7, and ordained Nov. 18, 1735. Charges were brought against him, for which he received the rebuke of the presbytery, and for a season they suspended him. Conewago, Adams Co., Pa., called him in 1741, and he was installed in May of that year. He began to visit Virginia as a missionary, and was sent to Potomac in 1743. North and South Mountain, Va., asked for him March 6, 1745, and he was dismissed from Conewago. In 1747 he, with two others, was directed to take charge of the vacancies in Virginia. He was at the synod in 1751, and was directed to supply Buffalo settlement and the adjacent places four Sabbaths. He took charge of the congregations of Rockfish and Mountain Plain before 1752. In 1759 he attended the synod, and vainly sought to have a presbytery formed west of the Blue Ridge. They dismissed him from his charge July 18 of that year. He died Aug. 9, 1770. See Webster, *Hist. of the Presb. Church in America*, 1857.

Black, Thomas

an English Baptist minister, was born in 1790. He united with the Church in 1809, and subsequently was set apart to the office of deacon of the Church at Ford Forge, and in 1813 to the office of elder. Some time after he became pastor of that Church, his ministry continuing till his death, Feb. 5, 1856. See (Lond.) *Baptist Hand-book*, 1862, p. 106. (J. C. S.)

Black, Silas W.

a Presbyterian minister, was born at Remington, Ind., July 26, 1848. He graduated from Hanover College in 1875; passed two years at the Danville Theological Seminary, Ky., and then entered the Union Theological Seminary, where he graduated in 1878. He was almost immediately called to the churches of Edmonton and Murfordsville, Ky. He died at Remington, Ind., March 24, 1879. His brief ministry gave unusual promise of usefulness. (W. P. S.)

Blackader (Or Blackadder), John

a minister famous in the religious history of Scotland, was descended from all ancient family of wealth and distinction, and was born — perhaps in Blairhall, Scotland — December, 1623. He studied at Glasgow under his uncle, principal Strang, son to Rev. Wm. Strang, minister at Irvine, and was called to the parish of Errol, Perthshire, in 1651, where he converted from the Roman faith the earl and his family. he seems to have taken his degree the preceding year. Although episcopacy was in its zenith when he studied divinity, it is not likely that he was ever tinctured with its sentiments. Long before he became a minister, prelacy was completely abolished in Scotland. Blackader was called as pastor to Troqueer, in the presbytery of Dumfries, in 1652, where he exercised a most diligent and faithful ministry for nine years. He rigidly enforced discipline, and completely renovated the parish and the Church. In 1660 the Restoration came, and with that dark days for the Scottish Church. Royalty was made the fountain of ecclesiastical power; every sanction and safeguard of the Church of Scotland was one after the other torn away, and the hierarchy re-established in the plenitude of jurisdiction, and the bishops restored to all the temporal emoluments. Blackader, with many other ministers, refusing to receive their charges from the new bishops, was expelled from his living, and, in November, 1662, removed his family to Glencairn, and still preached

in his own house. For this he was cited to appear in person at Edinburgh, a journey he declined, as he did not wish to surrender himself to illegal violence, which was crowding the jails with prisoners, driving his countrymen across the seas in perpetual banishment, selling others into slavery, and filling the country with outlaws. In 1666 he went to Edinburgh for concealment, and his family was forced to lead a homeless life. It was a terrible time; the laws proscribed the common duties of humanity; acts of piety and beneficence were pronounced criminal, and visited with heaviest chastisements. The inhuman cruelties of Turner, Ballenden, Bannatyne, and Dalzell overspread the country with terror, devastation, and despair. People were made “to groan and weary of their lives,” immured in prisons, or hunted like beasts of prey. After the defeat at Pentland, persecution became even more severe, and innocent and godly people, including women, were put to extreme torture and torment. From 1667, under the milder administration of Tweeddale and Murray, the rigor of the persecution was softened. Blackader was engaged in holding conventicles and preaching throughout Scotland. Itinerant field-preaching became a feature of the times. The conventicles continually increased, until they were universally suppressed in 1679. Through these weary years — still marked by bloodshed and cruelty, which saw the murder of archbishop Sharp and the battle of Bothwell Bridge Blackader continued preaching and holding: conventicles, until, April 5, 1681, he was seized in Edinburgh and lodged in the Bass, a high insulated rock at the mouth of the Forth, off the coast of East Lothian, at that time the most celebrated stateprison in Scotland, and, until the Revolution, crammed with the victims of prelatic cruelty, doomed to pine in solitary wretchedness, and often subjected to unnecessary privations. After an imprisonment of four years, this heroic and godly man died at the Bass, and was buried at North Berwick. See Crichton, *Memoirs of Rev. John Blackader* (2d ed. Edinb. 1826); *Fasti Eccles. Scotice*, 1, 603.

Blackader (or Blacader), Robert

an early Scottish prelate, was bishop of Aberdeen in 1480, and was transferred to Glasgow in 1484. He was at first a prebendary of Glasgow and rector of Cardross. He studied at Rome, and received consecration from the hands of the pope. It was during his episcopate, and chiefly by his interest with pope Alexander VI, that the see of Glasgow was erected into an archbishopric — an honor which greatly exasperated his spiritual

brother of St. Andrew's, who objected to acknowledge this real dignity, as St. Andrew's had been created by Sextus IV metropolitan of all Scotland. Jealous for the supremacy of his eastern capital, the archbishop of St. Andrew's commenced an ecclesiastical warfare, which divided both clergy and nobility into factions. The prelates were reconciled at length by granting the new dignity to Glasgow, but allowing St. Andrew's still to retain its ancient precedency. In Blackader's time, about 1494, the dawning light of the Revolution was spreading in the west, chiefly in the districts of Kyle and Cunningham. Thirty persons were summoned at his instance before the king and council, as holders of heretical opinions. Among these were Campbell of Cesnock, Reid of Barskimming, lady Stair, and other distinguished persons, who were nicknamed the Lollards of Kyle (Knox, *Hist.* ch. i). Archbishop Blackader went to England with the earl Bothwell, to negotiate the marriage of James IV. with the princess Margaret, daughter to Henry VII, performed in Edinburgh, 1503 (Hollinshed, v, 465). Spottiswood calls him "a gentleman well descended, and of good knowledge, both in divine and human learning." He died about 1508, while on a pilgrimage to the holy sepulchre at Jerusalem. See Spottiswood, p. 58, 60, 105, 114; Crichton, *Memoirs of Rev. John Blackader* (2d ed.), p. 10 sq.; Keith, *Scottish Bishops*, p. 115, 254.

Blackaller, Henry

a Protestant Episcopal clergyman of the Diocese of Ohio, was rector in Mansfield for several years, until 1856. Subsequently he was rector in Newark, and in 1858 was chosen rector of Zion Church, Dresden; in 1860 he became rector of Christ Church, Ironton, whence he removed, about 1864, to Gallipolis, where he died, June 21, 1867, aged sixty-nine years. See *Prot. Episc. Almanac*, 1868, p. 104.

Blackbourne, John

a learned English divine, was born in 1683, and educated at Trinity College, Cambridge. After the Revolution he refused to take the oaths, thus excluding himself from Church preferment. He became corrector of the press to Bowyer, the celebrated printer, and edited several important works. For some years before his death he was a nonjuring bishop, but lived a retired life in Little Britain. He died Nov. 17, 1741. See Chalmers, *Bio. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blackburn, Amos

an English Congregational minister, was born at Pinebury Hill, near Halifax, July 14, 1800, of poor, pious, and greatly respected parents, and joined the Independent Church in Halifax in 1818. He received his collegiate course at Idle, York. He records that within three months of his entrance he had preached between forty and fifty times, and had walked five hundred and sixty miles. His first and only charge was at Eastwood, where he was killed by a train of cars, Jan. 28, 1864. See (Lond.) *Cong. Yearbook*, 1865, p. 225.

Blackburn, John

an English Congregational minister, was born in London in 1792. Quite early he had a strong desire to become a Baptist minister, and for that purpose entered Stepney College; but, his views undergoing a change, he retired from that institution and became a student at Hoxton Academy. He entered the service of the Irish Evangelical Society, and for a time labored in Ireland to disseminate Protestant and evangelical truth. He then returned to England, and preached with acceptance at Finchingfield, Essex; became chosen pastor of that Church, and settled there in 1815 — where his labors were very successful. In 1823 he became pastor at Clarcmont Chapel, London. He died June 16, 1855. One, speaking of his success, here remarks, “His efforts were crowned with remarkable success. both in the numbers, and devotedness, piety and liberality of his flock.” He was a prominent man in the efforts to benefit his race. He was one of the projectors and secretaries of the Congregational Union of England and Wales; also editor of the *Cong. Magazine* and *Cong. Calendar*, afterwards the *Cong. Year-book*. He published, *The Spiritual Claims of the Metropolis*: — a volume of *Lectures on Layard’s Discoveries at Nineveh*: — *The Biblical Educator*. See (Lond.) *Cong. Year-book*, 1856, p. 208-210.

Blackburn, Samuel

a Presbyterian minister, was educated at Danville, Ky., and went to Illinois in 1832. He labored in Carlinville and Spring Cove. He started to Kentucky on business, and died on the Ohio River in 1836. See Norton, *Hist. of the Presb. Church in Illinois*.

Blackburn, William

an English Congregational minister, was born at Garstang, Lancashire, in 1797, of poor Roman Catholic parents. At an early age he was apprenticed in a large machine establishment in Preston, and, being invited, he attended a Protestant prayermeeting, and soon after was converted. At the close of his four years' course at Rotherham College, Mr. Blackburn accepted an invitation to the pastorate of Silver-street Chapel, Whitby, where he was ordained in 1821. and labored until 1838, when he removed to Bamford, near Rochdale. After an eight years' pastorate at this place, he became secretary and general superintendent of the Manchester City Mission. Thence, after years of unremitting labor, he retired to Southport, where he died, Oct. 18, 1826. In Mr. Blackburn's character zeal, prudence, firmness, and kindness blended in a remarkable degree. See (Lond.) *Cong. Year-book*, 1863, p. 211.

Blackburne, Launcelot

an English prelate, became prebendary of Exeter in 1691, subdean in 1695 and again in 1704, dean in 1705, archdeacon of Cornwall in 1715, and bishop of Exeter in 1717. He was confirmed archbishop of York, Nov. 28, 1724, and died March 23, 1743. He published various *Sermons*, (16941716). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blackburne, Wm. Theophilus

M.A., an English divine, was born in 1796, and educated at Christ College, Cambridge. He entered holy orders, but, owing to the infirm state of his health, was obliged, during many years, to refrain from the active duties of his profession. He was a man of eminent piety and extensive learning. His decease took place in 1838. See (Lond.) *Christian Remembrancer*, Oct. 1838, p. 634.

Blackett, Cuthbert Robert

an English Congregational minister, was born at the Abbey Mill, near Durham, Nov. 10, 1806. He became a Christian at fifteen years of age, and subsequently devoted himself to the ministry. He studied first under Mr. Scott at Rowell in 1823; entered Hoxton Academy in 1825, and Highbury College or Academy in 1826. Having completed his studies, he preached at

Burslem. and at Stone, and was settled at Southminster, in Essex, in 1828. For five years he preached in a large room, but in 1833 a chapel was completed, and he was ordained to the pastorate. He removed to Burnham Market, Jan. 28, 1838, where he remained till Aug. 15, 1852, when he resigned, and sailed from Sunderland, Sept. 11, 1852, as a missionary to Australia, arriving at Melbourne Jan. 3, 1853. He died there, April 3, 1853. His mind and preaching were characterized by great solidity. As a man he was greatly beloved, and his consistency of character was a theme of praise among those who knew him best. See (Lond.) *Cong. Year-book*, 1854, p. 218, 219.

Blackett, James

an English Wesleyan minister, was born at Woodhouse, near Leeds, in 1778. He was converted when twenty years of age. His first circuit was Dudley, 1803; he travelled thirty-six others. In 1841 he settled as a supernumerary in Leeds, where he died, Sept. 29, 1848. He was "a good Methodist and minister." See *Wesl. Meth. Mag.* 1852, p. 105; *Minutes of the British Conference*, 1849.

Blackhouse, Sarah,

an English minister of the Society of Friends, was born about 1626, and in the twenty-seventh year of her age was converted under the preaching of George Fox. Some years after this she began to preach. Her labors are said to have been highly edifying. She died May 30, 1706. See *Piety Promoted*, 1, 377, 378. (J. C. S.)

Blackhurst, John

a Methodist Episcopal minister, was born in Sheffield, England, in 1818. He joined the Wesleyan Methodists in his youth; received license to preach at the age of twenty-two, and as such was remarkably popular wherever he went. In 1847 he emigrated to America, and located at Dover, Wis. In 1856 he was received into the West Wisconsin Conference, in which he did efficient work until his decease, Oct. 6, 1859. Mr. Blackhurst was ardent in his attachments, a giant in intellect, and a clear, logical reasoner. See *Minutes of Annual Conferences*, 1859, p. 326.

Blackie, James

a Presbyterian minister, was born at Wick, in the north of Scotland, in 1829. He was licensed by Toronto Presbytery in 1865, and stationed at West Church, Toronto, where he died in December, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 479.

Black-Letter, Days

are (1) holy days recorded in the calendars of Episcopal service-books in “blackletter” type, instead of being printed in red ink; therefore holy days of an inferior character and dignity.

(2) In the modern Church of England holy days ordered to be observed, but for which there are no special collects nor service.

Blackledge, John

a minister in the Methodist Episcopal Church South, was born and reared in South Carolina. In early manhood he joined the Church, served a short time as class-leader and exhorter, and twenty-five years as local preacher. In 1867 he entered the Mississippi Conference, and labored diligently for two years, when failing health obliged him to retire from active life. He died in the latter part of 1870. Mr. Blackledge was characterized by consistent piety, fervent zeal, and fidelity. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 573.

Blackloe, Thomas

was professor of theology in the English College at Douay, and afterwards canon of the Romanist Chapter, formed by William Bishop, in London. He lived about the middle of the 17th century, and was a man of turbulent disposition; many of his writings were condemned by the inquisition, such as, *Sonus Buccino: — Appendicula ad Sonum Buccine: Tabulce Suffragales: — Monumethes Excantatus*. He also wrote *De Medio Animarum Statu*, which made much noise at the time. He was accused of teaching in it that the souls in purgatory would not be released until the day of judgment; that the damned feel no corporeal pains, and that in the state of damnation they are happier than people in this life; that the doctrine of the infallibility of the pope is the mother of all heresies. See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Blackman, Benjamin

a Congregational minister, was the son of Rev. Adam Blackman, first minister at Stratford, Conn. Benjamin graduated at Harvard College in 1663; was ordained at Maiden in 1674; and resigned his charge in 1678. He left in consequence of dissatisfaction, and nine years afterward sued the town for arrears of his salary. After leaving Maiden, he preached at Scarborough, Me.; and in 1683 was a representative of the town of Saco. It is supposed that he died in Boston. See Sprague, *Annals of the Aner. Pulpit*, 1, 144.

Blackman, James F.

a Baptist minister, was born in Louisiana in 1828. He was brought up to the business of a printer and publisher. He preached for several years most acceptably and with success in the Ouachita region, in his native state. His death took place Dec. 11, 1874. See Cathcart, *Baptist Encyclopedica*, p. 104. (J. C. S.)

Blackmer, Joel

a Congregational minister, was born at Barnard, Vt., April 11, 1810. He graduated at Dartmouth College in 1834, and at Andover Theological Seminary in 1840. He was a licentiate at Weymouth, Mass., from 1840 to 1841; teacher at Ridgebury, N.Y., from 1843 to 1845; principal of the Clinton-place Institute, New York city; and afterwards clerk in the New York Custom-house. He died at Staten Island, Nov. 7, 1879. See *Necrology of Andover Theol. Seminary*, 1880-81.

Black Monks

SEE BENEDICTINES.

Blackmore, Thomas W.

an English Baptist minister, was born in Clayhidon, Devonshire, in 1799. After receiving the rudiments of an education, he was sent in his youth as an apprentice to a manufacturer in Bridgewater, Somersetshire. Here he was converted, and began to proclaim the message of salvation to others. He labored efficiently as an evangelist in various sections for some years, and subsequently settled as pastor at Hemyock, East Devon. He soon removed to Upottery, where he remained fourteen years. Failing health

compelled him to retire for a time from the active work of the ministry, but he subsequently entered upon the pastoral service at Uffculm and other places. He died March 27, 1879, after fifty-six years in the ministry. See (Lond.) *Baptist Hand-book*, 1880, p. 290.

Black Rubric

is the declaration on kneeling at the end of the office for the holy communion.

Blackstock, Moses

a Methodist Episcopal minister was born in Ireland, March 1, 1793. He experienced conversion at the age of eighteen, while attending college in Dublin; received license to preach in the following year, and returned to college to prepare for the ministry; and in 1818 left Ireland, with a colony of emigrants, as missionary to Canada, where he preached regularly for forty-two years, filling important appointments in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and identified himself with the North-west Indiana Conference, of which he was an honored member until his death, Aug. 31, 1873. See *Minutes of Annual Conferences*, 1873, p. 90; Simpson, *Cyclopedia of Methodism*, s.v.

Blackstock, William

a minister of the Associate Church, was born, educated, and licensed to preach in Ireland. He emigrated to this country about 1794. The Presbytery of the Carolinas report that he was a probationer from the Presbytery of Down, in Ireland, and had been received and ordained by them, July 8, 1794, over the united congregations of Steele Creek, Ebenezer, and Neeley Creek, S. C. In 1804 he resigned, and became a stated supply to the churches of New Perth, New Sterling, and Rocky Spring. Here he remained until 1811, when he was settled at the Wax'haws, N. C. He subsequently accepted a call from Tirzah, S. C., and died in 1830. See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 111.

Blackstone, William

a clergyman of the Church of England, the date of whose birth is unknown, figures in the first list of the freemen of Massachusetts in 1630. Subsequently he sold the land upon which the city of Boston is built. He was one of the two or three earliest Episcopal clergymen residing in New

England. As a student he had a considerable reputation, and his library was extensive. Six miles from Providence, R. I., he built a house upon an eminence, which he called "Study Hill," and to which, it seems, he removed in 1631. He preached only occasionally. His house and library were burned in king Philip's war. He died at Shawmut, near Boston, Mass., May 26, 1675. See Sprague, *Annals of the Amer. Pulpit*, v, 1.

Black-Sunday

is the Sunday before Palm-Sunday, i.e. Passion-Sunday, so called because in England black, dark blue, or dark violet were the ecclesiastical colors used in the services for the day.

Blackwell, David

a Methodist Episcopal minister, was born in Madison County, Ky., in April, 1805. He removed in 1829 to Illinois, where he was converted in the following year; received license to preach in 1833, began to preach in 1834, and at the close of the same year entered the Illinois Conference. In 1845, owing to failure of health, he retired from the effective ranks, and spent nearly all his remaining days confined to his house. He died July 7, 1848. Mr. Blackwell was an excellent man, an able preacher, and a devoted Christian. See *Minutes of Annual Conferences*, 1848, p. 284.

Blackwell, Demarcus Cicero

a minister of the Methodist Episcopal Church South. No dates or places concerning his life are accessible other than his death, Dec. 7, 1871, and that he was a member of the Missouri Conference, a member of the Church South nearly twenty-two years, and an acceptable and successful minister twenty-one years. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 738.

Blackwell, Ezekiel

a Methodist Episcopal minister, was born in Madison County, Ky., Sept. 12, 1807. He emigrated to Illinois in 1829, experienced conversion in 1830, received license to preach in 1841, and in the same year entered the Illinois Conference, in which he labored diligently until he died, July 16, 1849. Mr. Blackwell was an excellent, zealous, faithful minister, modest, religious, and well received. See *Minutes of Annual Conf.*, 1849, p. 393.

Blackwell, George

an English divine of the Roman Church, was born in Middlesex in 1545, and educated at Trinity College, Oxford, and at the English College in Douay. He approved of the oath of allegiance to the crown of England, and advised the Romanists to take it. This led to a controversy with cardinal Bellarmine. He died in Rome, Jan. 13, 1612. His *Letters to the Romish Priests*, touching the lawfulness of taking the oath of allegiance, were published in 1597. He also published a *Letter to Cardinal Cajutane* (1596), and some other papers on the same subject. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Blackwell, Henry C.

a Methodist Episcopal minister, was born in St. Genevieve, Mo., Dec. 21, 1824. In 1845 he engaged as compositor for the *Illinois State Register*, and in 1846 for like work for the *Illinois Gazette*, at Beardstown, where he was converted. In 1851 he entered M'Kendree College for better ministerial preparation, and the next year united with the Southern Illinois Conference. Failing health in 1854 necessitated his superannuation. In 1857 he was transferred to the Rock River Conference, labored one year, and again became superannuated, which relation he sustained till his death, by drowning, in the Kaskaskia River, July 19, 1860. Mr. Blackwell was a Christian gentleman, modest and retiring, and a self-sacrificing, efficient minister. See *Minutes of Annual Conferences*, 1860, p. 330.

Blackwell, John

an English Wesleyan minister, was born at Wadsley, near Sheffield, Nov. 21, 1812. He was converted in his seventeenth year, was called to the ministry in 1835, and went as a missionary to the West Indies in the following year, where he labored for eleven years. After that his ministry was exercised in England, with great blessing to the charges. His preaching was of a high order of excellence, chaste and elegant in style, beautiful in illustration, evangelical in matter, and attended with the unction of the Spirit. He died suddenly at Burslem, July 9, 1864. Mr. Blackwell was gentle and conciliatory, truly kind of heart, courteous, and with the ornament of a meek and quiet spirit. See *Minutes of the British Conference*, 1864, p. 25.

Blackwell, Michael Joseph

a minister in the Methodist Episcopal Church South, was born on Winyaw Bay, S. C., Aug. 30, 1800. He joined the Church in 1826, received license to preach in 1840, and in 1841 entered the Memphis Conference, in which, with the exception of two years as supernumerary, he did effective work until 1867, when he became superannuated, and continued to sustain that relation to the close of his life, Dec. 22, 1869. In the Conference sessions Mr. Blackwell was considered one of the wisest of counsellors. His knowledge was extensive, and his power of analysis very great. His style of delivery was pure, elegant, dignified, didactic, enrapturing. His zeal exceeded his physical strength. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 455.

Blackwell, Richard

an early Methodist preacher, commenced his ministry in 1759, and preached in Ireland and Great Britain. His last years were in Scotland. He died in Aberdeen, Dec. 27, 1767. He is spoken of as a young man at the time of his death, wholly devoted to his work, and an example to the flock in conversation and godliness. See Atmore, *Methodist Memorial*, s.v.

Blackwell, Thomas

a Scotch clergyman, was minister of Paisley, in Renfrewshire, from whence he was removed in 1700 to be one of the ministers of Aberdeen. He was afterwards elected professor of divinity in Marischal College, Aberdeen, and in 1717 became principal of that college, in both of which offices he continued until his death, in 1728. He published, *Ratio Sacra* (Edinburgh, 1710): — *Schema Sacrum* (eod.): — *Methodus Evangelica* (Lond. 1712). See Chalmers, *Biog. Dict.* v, 360; Allibone, *Dict. of Brit, and Amer. Authors*, s.v.

Blackwood, Christopher

an English Baptist minister, was born in 1686. He was a graduate of Cambridge University, and at the beginning of the Parliamentary war the rector of a parish in Kent. A change of views on the proper subjects of baptism led to his leaving the national Church, and for a time he was pastor of a Baptist Church near Stapleshurst, and then, as a chaplain in the army,

went to Ireland. Subsequently he was instrumental in forming a-Baptist Church in Dublin, of which he was the pastor for several years. He was regarded as a fine scholar, especially in patristic literature, and was himself the author of several valuable works, which, in their day, were very popular. See Cathcart, *Baptist Encyclopaedia*, p. 104. (J. C. S.)

Blackwood, James

a Reformed Presbyterian minister, was born in Ireland. In 1811 he entered Glasgow College, where he remained three years, and completed his theological course, and was licensed in 1819. He emigrated to America in 1824, and took up his abode in Belmont County, O., within the bounds of the Reformed Presbytery of Pittsburg, and on May 8 was ordained by that body. He accepted a call the same year from the congregation of Brush Creek, Adams County, O. The climate did not agree with him, hence he obtained a dissolution of his pastoral relation in 1833. The next year he took charge of the united congregations in Western Pennsylvania and Ohio. In this extensive field he labored until his death, Oct. 8, 1851. See Sprague, *Annals of the Amer. Pulpit*, IX, 5, 77.

Bladus

Saint, is said to have been a bishop in the Isle of Man. His day was July 3. See Smith, *Dict. of Christ. Biog.* s.v.

Blaecca

the "praefectus" or reeve of Lincoln, was converted, with all his family, by Paulinus in 627 (or 628).

Blagborne, William

an English Wesleyan minister, was born in 1754. He joined the Methodists at an early age, and was received by Wesley into the ministry in 1785, and travelled therein for twenty-five years. Owing to singular opinions on the uncertainty of things, arising from the French Revolution, he retired from the ministry, but still preached. He died suddenly at Chiselhurst, Kent, May 2, 1816. See Stevenson, *City-road Chapel*, p. 529.

Blaikling, Francis

an English minister of the Society of Friends, was born at Winder, near Ledberg, Yorkshire, in the year 1631, and in 1652 was converted under the preaching of George Fox. "He gladly received the truth in the love of it, and faithfully walked in it, and cheerfully suffered for it, not only extreme spoiling his goods, but a long imprisonment in York Castle." He became an accredited minister among Friends some time after his conversion. "In a plain testimony, he hit the mark both in reproof to the wicked and the comfort of true mourners in Zion." Among Friends he was a man well beloved and esteemed, and lived a useful, exemplary life. He died Jan. 20, 1704. See Evans, *Piety Promoted*, 1, 282-283. (J. C. S.)

Blaikling, John

a minister of the Society of Friends, was born in Yorkshire, England, in September, 1625. He was "convinced of the truth" in 1652, under the ministry of George Fox, and about the beginning of 1655 "received a dispensation of the Gospel to publish to the world." He exercised his ministry in the counties of Durham, Northumberland, and Yorkshire, and many parts of Scotland. "His ministry was attended with power." Late in life he wrote, in reply to William Rogers's book against Friends, a little volume entitled *Anti-christian Treachery Discovered and its Way Blocked Up*. He died May 4, 1705. See Evans, *Piety Promoted*, 1, 269-272. (J. C. S.)

Blain, Daniel

a Presbyterian minister, was born in South Carolina in 1773, of the Scotch-Irish race. When about twenty years of age, Mr. Blain entered Liberty Hall, near Lexington, to complete his education, and afterwards took a theological course in Washington College. He was licensed by the Lexington Presbytery about 1796. He taught in the New London Academy at Bedford, and preached regularly to the congregations of Old Oxford and Timber Ridge. He was appointed as one of a committee by the Synod in 1803, to consider the subject of establishing a religious periodical, and the first number of *The Virginia Religious Magazine* was issued in October, 1804. He died March 19, 1814. Some of his contributions to the magazine are as follows: "Christian Zeal," "Observations on the Sabbath," "Death of Voltaire and Mrs. Leech Contrasted," "Religious Curiosity," "The

Scriptures Profitable,” “Professor and Honestus,” “Lines on the Dark Day in Lexington.” See Foote, *Sketches of Virginia* (2d series).

Blain, George W.

a Methodist Episcopal minister, was born in Albemarle County, Va., in 1815. He was converted at Salem when seventeen years of age, graduated at Randolph Macon College in 1837, and was admitted into the Virginia Conference in 1838. He was elected professor of mathematics in the Collegiate Institute of Buckingham County in 1840, received his master’s degree in 1841, became superannuated in 1842, and died in Botetourt County, March 7, 1843. Blain’s talents were superior, and they were freely consecrated to Christ. See *Minutes of Annual Conferences*, 1843-44, p. 460.

Blain, John

a Baptist minister, was born at Fishkill, Dutchess Co., N. Y., Feb. 14, 1795. He was converted at the age of fifteen, and at twenty-three united with the only Baptist Church then existing in Albany. When engaged as a travelling trader, he felt impressed that it was his duty to preach. After some preparatory study, he was licensed and ordained, commencing to preach in November, 1819. He was a pastor successively in Auburn (N. Y.), Stonington (Conn.), Pawtucket and Providence (R. I.), New York city, Syracuse, in two churches in Charlestown (Mass.), Central Falls and Providence (R. I.), and Mansfield (Mass.). Regarding his gifts as fitting him for evangelistic rather than pastoral work, he preached in many places in New York, Connecticut, Rhode Island, and Massachusetts. We are told that during his ministry he had charge of fourteen churches, baptized about three thousand persons, labored in about one hundred revivals, preached in more than one thousand places, delivered, over nine thousand five hundred sermons, and married over two thousand couples. After having contributed liberally to various objects of benevolence, in his last will he bequeathed his property to mission causes. He received a small pension from the government for services rendered in the war of 1812. His death took place at Mansfield, Dec. 26, 1879. See *Rhode Island Biog. Cyclopaedia*, p. 259; *Providence Journal*, Dec. 30, 1879. (J. C. S.)

Blain, John D.

a Methodist Episcopal minister, was born at Kingston, N.J., Feb. 24, 1819. He experienced conversion in 1835, began preaching in 1841, and in 1842 entered the New Jersey Conference. In 1852 he was sent to California to assist in planting Methodism on the Pacific coast. In impaired health in 1865, he returned East, labored some time in New York as a pastor, and in 1872 entered the Newark Conference, served four years, and then took a superannuated relation, which he sustained till his death, in June, 1876. Mr. Blain was a Christian gentleman, remarkably affable, thoroughly conscientious, tender-hearted, and unusually successful. See *Minutes of Annual Conferences*, 1877, p. 37; Simpson, *Cyclopaedia of Methodism*, s.v.

Blain, Wilson

a Presbyterian minister, was born in Ross County, O., March 2, 1813. He graduated at Miami University, Oxford, in 1831, attended the full course of study at the Associate Reformed Theological Seminary at Allegheny, Pa., and was licensed by the First Presbytery of Ohio in 1838. He was at first pastor at Hebron, Ia., but in May, 1847, he resigned to become a missionary to Oregon, where he spent the next two years as pastor, editor, and representative. In 1850 he organized a Church in California, but in 1853 he returned to Oregon, teaching part of the time for several years thereafter. He died in 1861. See *Wilson, Presb. Hist. Alm.*, 1862, p. 228.

Blair, Andrew

an Irish Wesleyan minister, was born about 1748. In 1768 he first heard the Methodists, and in 1771 he was converted. He was received by the Conference in 1778, and for many years he preached in the British Isles. He died at Dublin, April 8, 1793. See Smith, *Hist. of Wesl. Methodism*, 2, 277; Atmore, *Meth. Memorial*, s.v.

Blair, James Gilman D.D., LL.D.,

a Methodist Episcopal minister, was born at Marcellus, N. Y., Sept. 18, 1816, of zealous Christian parents. He had an intense love for the study of books and nature from boyhood, and many anecdotes are related of his early abstraction of mind. He experienced religion in his youth, and was soon licensed to exhort. In 1835 he was associated in Cazenovia Seminary,

and in 1841 graduated with honors at Wesleyan University, Middletown, Conn. He then became principal of Blendon Young Men's Seminary at Westerville, O., where he was eminently successful. Having become a member of the Ohio (now Cincinnati) Conference, in 1843, he entered upon active itinerant labors on White Oak Circuit, comprising twenty-two appointments. Through his teaching at Greenfield, a seminary was inaugurated in 1846, over which he presided six years. In 1852 he was elected to the, chair of vice-president and professor of natural sciences in the Ohio State University, at Athens. Here he spent twelve years in profound study, lecturing and preaching. Most of his time between 1864 and 1870 was devoted to educational labors in Ohio and West Virginia. His latter years were spent in active service in the West Virginia Conference. He died Dec. 23, 1878. Mr. Blair was a great admirer of primitive Methodism. As a theologian he was profound, as a preacher highly interesting and instructive. See *Min. of Annual Conf.*, 1879, p. 56.

Blair, John

(sometimes called Arnold), a monk of the order of St. Benedict, was born in Fifeshire, Scotland, in the reign of Alexander III, and educated with Sir William Wallace at the school of Dundee. He then went to Paris, studied in the university there, and joined the order of St. Benedict. He returned to Scotland and lived in retirement until Wallace became viceroy of the kingdom, when he became his chaplain. He wrote a history of Wallace's life, in Latin verse, about 1327. The precise date of his death is not known. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of British and American Authors*, s.v.

Blair, John Durburrow

a Presbyterian minister, was born at Fagg's Manor, Pa., Oct. 15, 1759. He was licensed to preach by the Hanover Presbytery in 1785. Soon after this he accepted a call from the Presbyterian Church at Pale Green, Va. He retained his connection with this Church until within a few years of his death, which occurred in January, 1823. Mr. Blair published a few sermons during his life, and after his death a volume of his *Sermons* were published under the direction of Rev. J. B. Hodge. See Sprague, *Annals of the Amer. Pulpit*, 3, 461.

Blair, Robert J.

a minister of the Reformed (Dutch) Church, was born in New Jersey in 1800. He graduated at the New Brunswick Seminary in 1823, and was licensed the same year. In 1824 he was appointed missionary to Princetown and Guilderland (Helderberg). In 1825 he was missionary to Salem (New Salem), Albany County, N. Y. Princetown and Helderberg were served by him as missionary from 1825 to 1827, and Helderberg alone from 1827 to 1830. He died at Bedminster, Somerset County, N. J., in 1867, without charge. As a Christian his life was eminently consistent, as a preacher he was evangelical and zealous. Few men have been more successful in preaching the Gospel by the wayside and from house to house than he. He was a patient endurer of suffering for many years. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 184.

Blair, S.

a Baptist minister, was born in Indiana in 1827. He removed to Illinois in early life, was converted at sixteen, and a few years afterwards entered the ministry. In 1856 he went to Olney, where he found three Baptists. With untiring zeal and labor he built up a Church of 120 members. He continued to serve this Church until November, 1861, when he became chaplain of the Sixty-third (Ill.) Regiment, where he made himself most useful. At least two revivals were enjoyed in the army during his labors. He was so severely injured by a railroad accident near Memphis that he died, Jan. 19, 1863. See *Minutes of Illinois Anniversaries*, 1863, p. 9, 10. (J. C. S.)

Blair, Samuel D.D.,

a Presbyterian minister, was born at Fagg's Manor, Chester County, Pa., in 1741. He graduated at New Jersey College in 1760; and afterwards served as tutor there for nearly three years. He was licensed to preach by the Newcastle Presbytery in 1764. In November, 1766, he was installed pastor of the Old South Church in Boston as a colleague of Rev. Dr. Sewall. He died in September, 1818. Dr. Blair was a man of polished manners, of amiable and generous disposition. "He was a good scholar, a well-read theologian, and an accomplished pulpit orator." See Sprague; *Annals of the Amer. Pulpit*, 3, 268; *Index to the Princeton Review*. s.v.

Blaise, Saint.

SEE BLASIUS, Saint.

Blake, A. J.

a Methodist Episcopal minister, was born Oct. 7, 1821. He joined the Church in 1838, and in 1847 entered the Pittsburgh Conference, wherein he served diligently until his death, Dec. 20, 1850. See *Minutes of Annual Conferences*, 1851, p. 601.

Blake, Alfred D.D.,

a Protestant Episcopal clergyman of the diocese of Ohio, was, for many years, rector of Harcourt-place Academy, Gambler, and a teacher in the same town. In 1859 he held, in addition to the rectorship of Harcourt-place Academy, that of St. Mark's parish at Mill Creek. In 1865, for St. Mark's was substituted the parish of St. Matthew, Perry Creek. In 1866 he was rector of Harcourt-place Academy only, where he remained the rest of his life. He died Jan. 30, 1877. See *Prot. Episc. Alm.*, 1878, p. 168.

Blake, D. Hoyt

a Congregational minister, was a native of Sutton, Vt. After the death of his parents, he went, at the age of seventeen, to reside with a brother in Michigan. With the intention of preparing for a business life, he entered Knox College. His conversion led him to devote himself to the work of the ministry. In 1859 he graduated from the Union Theological Seminary of New York. His first charge was the Church in Mendota, Ill. For some months he served the Church in Waupun, Wis., and then became pastor of the Church in Princeton, Ill. Some time after he served as chaplain in the hospitals of the Army of the Potomac, and among the exchanged prisoners, contracting a disease which eventually proved fatal. He was installed, however, in the Church at Spencerport, N. Y., where he labored earnestly for a year or two, and was then compelled to resign. He died in Stamford, Conn., April 6, 1869, at the age of forty years. See *Cong. Quarterly*, 1869, p. 564.

Blake, Ebenezer

a Methodist Episcopal minister, was born in Durham, Me., April 29, 1786. He began his itinerant life at the age of twenty-one, and preached four

years in Maine, five in New Hampshire, eighteen in Connecticut, seventeen in Massachusetts, and two in Rhode Island. In 1854 he became superannuated, and located with his family at Mystic Bridge, Conn. He closed his life Jan. 2, 1868. Mr. Blake possessed an iron constitution, and obeyed the injunction, "Cry aloud and lift up thy voice like a trumpet." He was decided, studious, and spiritual. See *Minutes of Annual Conferences*, 1868, p. 60.

Blake, Elias F.

a Methodist Episcopal minister, was born in 1816. He experienced religion and was received into the Maine Conference in 1843, became superannuated in 1852, and died Oct. 6, 1854. Mr. Blake was a man of unsullied reputation, deep and uniform piety, and ardent devotedness to his calling. His labors were greatly blessed in the building-up of the Church, and his death was triumphant. See *Minutes of Annual Conferences*, 1855, p. 555.

Blake, Henry Martin

a Methodist Episcopal minister, was born in 1818. He experienced conversion in 1829, while a student at Kent's Hill Seminary, Me., and nine years later entered the Maine Conference. He remained steadfast, immovable, and always abounding in the work of the Lord, until his sudden death, Jan. 15, 1865. Few ministers can exhibit a more glorious record, or can point to such a cloud of witnesses for their pastoral fidelity as Mr. Blake. See *Minutes of Annual Conferences*, 1865, p. 119.

Blake, Horace Thompson

a Presbyterian minister, was born in Worcester, Mass., in 1819. He graduated from Amherst College in 1838; pursued his theological studies at Union Theological Seminary for one year, and died at Worthington, Mass., June 2, 1841. See *Gen. Cat. of Union Theol. Sem.* p. 31.

Blake, James

an American minister, was a native of Dorchester, Mass., and graduated at Harvard College in 1769. He died in 1771, aged twenty-one. A volume of his sermons was published after his death. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blake, John M.

a Methodist Episcopal minister, was born at Sanbornton, N. H., June 8, 1819. He experienced religion in 1837; received license to exhort in 1850; and in 1851 entered the New Hampshire Conference. In 1856, because of ill-health, he was compelled to superannuate, and continued in that relation until his sudden death, July 24, 1858. Mr. Blake was a superior man, always cheerful, and eminently honored and successful. See *Minutes of Annual Conferences*, 1859, p. 135.

Blake, Orvil

a Free-will Baptist minister, was born in Cornwall, April 8, 1824. In 1826 he removed with his parents to Brimfield, O. He became a Christian in early life, and began to preach at about the age of twenty among the Calvinistic Baptists. He afterwards joined the Free-will Baptists, became a preacher among them, and was for many years pastor of several small churches of his denomination. His life was one of great activity. Besides his ministerial duties, he had the care of a farm for a time was for two seasons a member of the Ohio legislature, was corresponding editor for a time of one journal and correspondent of others, and lectured on various topics. His death took place Aug. 12, 1877. See *Morning Herald*, Nov. 21, 1877. (J.C.S.)

Blake, Samuel Vinton

a Methodist Episcopal; minister, was born in Easton, Md., Jan. 15, 1814. He was converted in youth; received license to exhort in 1833, to preach in 1834; and in 1835 entered the Baltimore Conference, in which he labored diligently until his death, May 9, 1871. Mr. Blake was energetic, sincere, industrious, exemplary in life and triumphant in death. See *Minutes of Annual Conferences*, 1872, p. 16; Simpson, *Cyclop. of Methodism*, s.v.

Blake, Thomas

an English Puritan divine, was, born in Staffordshire in 1597, and educated at Christ: Church, Oxford. He entered the Established Church but in 1648 became a Puritan, and was made pastor of St. Almond's in Shrewsbury. He afterwards became pastor of Tamworth in Staffordshire, where he was also one of the committee for the ejection of "ignorant and scandalous ministers and schoolmasters." He died in June, 1657. He wrote, *A Treatise*

of the Covenant of God with Mankind (1653): — *The Covenant Sealed* (1655): — *Living Truths in Dying Times* (1665): — and some controversial tracts on *Infant Baptism*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blake, Thomas D.

a Methodist Episcopal minister, was born at Farmington Falls, Me., Feb. 4, 1811. He was converted in early life, and became a local preacher when about seventeen; and in 1848 entered the Providence Conference, in which he did valiant service until failing health obliged his superannuation in 1856. He died Jan. 26, 1858. Mr. Blake was ardent in friendship, social in disposition, and symmetrical in his Christian character. See *Minutes of Annual Conferences*, 1858, p. 38.

Blake, William (1),

an English painter and de-signer, was born Nov. 28, 1757, studied under Bazire, Flaxman and Fuseli, and died Aug. 12, 1828. His genius was undoubted, but his mind was ill-balanced; and in his illustrations of Young's *Night Thoughts*, *Jerusalem*, *Blair's Grave*, and the *Book of Job*, we are sometimes surprised by the invention and sublimity displayed by the artist. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Blake, William (2),

an English Baptist minister, was born at Chippenham, July 5, 1786. He was converted when young, and for a time was a book-keeper in a large factory at Bradford-on-Avon. He began to preach near his native place, and his only pastorate was at Broughton Gifford, where he remained forty-two years, and died Feb. 23, 1869. See (Lond.) *Baptist Hand-book*, 1870, p. 188. (J. C. S.)

Blake, William (3),

a Methodist Episcopal minister, was born at Stark, N. H., Nov. 30, 1811. He was; prayerful and thoughtful from childhood, but made no profession of religion until 1833; received an exhorter's license soon after, and in 1837 joined the New Hampshire conference. In 1847, in consequence of excessive labors during a revival service, his health failed, and he was compelled to retire from the effective ranks. He died March 24, 1851. Mr.

Blake was energetic and faithful, and possessed fair preaching abilities. See *Minutes of Annual Conferences*, 1851, p. 596.

Blake, William (4),

a Methodist Episcopal minister, was born in Prince Edward County, Va., Feb. 9, 1819. He removed to Ohio in 1834, to Indiana in 1840, and was a student at Asbury University, Indiana, from 1846 to 1848; was received into the North Indiana Conference in 1850; became superannuated at Greencastle in 1867; was made effective in 1871, and was transferred to Northwest Indiana Conference in 1876; took a supernumerary relation in 1878, and died at Greencastle, Ind., May 3, 1880. See *Minutes of Annual Conferences*, 1880, p. 208.

Blakeley, Jacob E.

a Congregational minister, was born at Pawlet, Vt., June 9, 1820. He graduated from Middlebury College in 1844, and gave himself to teaching for four years. He then began the study of theology at Union Theological Seminary, and after one year went to Auburn Theological Seminary, where he graduated in 1851. He was ordained a minister in the Congregational Church March 9, 1853, was pastor of a Church at East Poultney, Vt., for one year, and died at that place May 6, 1854. See *Genesis Cat. of Union Theol. Sem.* p. 63.

Blakely, Abram,

a Presbyterian minister, was born at Binghamton, N.Y., May 10, 1811. He was educated at Lane Seminary, Ohio. He was licensed by Ripley Presbytery, and ordained by Athens Presbytery in 1841, and labored as a home missionary in Gallia County, in Cincinnati (1851), in Dover (1855), in Austinburg and Ohio City; next in Sodus and Wolcott, N. Y. (1860), and for the last years of his ministry in Wayne County, N. Y. He died in New York city, Dec. 19, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 209.

Blakeman, Phineas

a Congregational minister, was born at Stratford, Conn., Feb. 14, 1813. He studied at Yale Theological Seminary for three years, and was licensed by the Hartford South Association in Aug. 1839. In 1841-42 he preached in New York state; then, 1843-44, in Jefferson, O.; then in Connecticut; then, 1847-49, in Orient, L. I. From Jan. 1853, to April, 1858, he was stated

supply in North Madison, Conn. His next charge was the Congregational Church in Maquoketa, Ia., which he held three years. He next spent a year preaching in Marseilles, Ill., then ten months abroad, and in 1864 went to Leraysville, Pa. He died at Tonawanda, N. Y., Feb. 17, 1870, being at the time a member of the Buffalo Presbytery. See *Obituary Record of Yale College*, 1870.

Blakeslee, Charles

a Methodist Episcopal minister, was born at New Hartford, N. Y., March 10, 1809. He experienced conversion in 1828; soon after received license to exhort; in 1836 to preach; and in 1844 entered the Oneida Conference. During the following twenty-one years he was consecrated, active, and useful. He spent the last thirteen years in retirement from active service, and died in Cazenovia, N. Y., Aug. 20, 1875. Mr. Blakeslee was a man of fine thought, gentle spirit, and devotedness. See *Minutes of Annual Conferences*, 1875, p. 120.

Blakeslee, Edward

a clergyman of the Protestant Episcopal Church, was born at North Haven, Conn., June 27, 1776. He was compelled to leave Yale College in his senior year on account of the death of his parents. He was ordained deacon Feb. 24, 1788, and priest June 5, 1793. For three years after his ordination he preached in North Haven and its neighborhood; and then was assistant minister to the Rev. Dr. Mansfield in the parish at Derby, Conn., where he died July 15, 1797. See Sprague, *Annals of the American Pulpit*, 5. 413.

Blakeslee, G. H.

a Methodist Episcopal minister, was born at Springfield, Pa., Oct. 28, 1819. He received a careful religious training; was converted in 1834; licensed to preach in 1837; and in 1841 entered the Oneida Conference. In 1867 he became superannuated, and settled at Lima. During his fourteen years' residence at that place he did work under the presiding elder, and afterwards joined the Wyoming Conference. He died at Nichols, N. Y., July 26, 1876. Mr. Blakeslee's life was exemplary, and an honor to the Church. He brought many to Christ. See *Min. of Ann. Conf.*, 1877, p. 59.

Blakeslee, James

a Presbyterian minister, was born at Brattleboro, Vt., March 4, 1800. He was licensed in 1827, and preached at Curtisville, Conn., and various places in New York and Ohio. In 1836 he went to Jamaica as a missionary, but returned to the United States in 1838. He died April 4, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 294.

Blakeway, John Brickdale,

an English divine and antiquary, was born in 1765, and educated at Westminster School and Oriel College, Oxford. He died in 1826. He published, *A Warning against Schism, a sermon* (1799): — *Thanksgiving Sermon* (1805): — *An Attempt to Ascertain the Author of Junius's Letters* (1813). He also made some historical collections, a part of which were published before his death. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blakey, John

an English Baptist minister, was born at Moorhead, near Accrington, Oct. 18, 1784. By the kindness of a Baptist deacon he was taught to read, was led to Christ, and united with the Church May 12, 1805. After being licensed, he preached more or less for twelve or fifteen years, and in 1824 was invited to become minister of the Baptist Church at Inskip. For twelve years he labored most faithfully, preaching on week evenings in the adjacent villages, through a wide circuit. In the spring of 1836 he removed to Harlingden, where he died, March 16, 1856. See (Lond.) *Baptist Handbook*, 1857, p. 44. (J. C. S.)

Blakey, Stephen A.

a minister in the Methodist Episcopal Church South, was born in 1832. In 1859 he joined the St. Louis Conference. He served in the war, and died March 29, 1871. His Christian character was unsullied. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 603.

Blampin, Thomas

a French theologian and learned Benedictine of the congregation of St. Maur, was born at Noyon in 1640. He entered the abbey of St. Remy at Rheims, where he taught philosophy and theology. His superiors having

charge of a new edition of the works of St. Augustine, Blampin distinguished himself by accomplishing this work. He became prior of St. Nicaise at Rheims, from which he passed to that of St. Remy, in the same city, and still later to that of St. Ouen at Rouen. He was appointed in 1708 visitor of the province of Burgundy, and died at St. Benedict upon the Loire, Feb. 13, 1710. He published an edition of St. Augustine's works (Paris, 1679-1700). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blampoix Jean Baptiste,

a French theologian, was born at Macon, Oct. 16, 1740. He entered the ecclesiastical profession, and after teaching philosophy in his native city was appointed rector of Vandœuvre, near Troyes. During the Revolution, Blampoix took the oath required of the ecclesiastics, and was elected constitutional bishop of Troyes, and attended the national council of 1801. Like all his colleagues, he resigned the episcopal functions, in accordance with the concordat. Having been for some time rector of Arnay, he retired to private life. He died at Macon in 1820. Some articles written by him are published in the *Annales de la Religion*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanc, Anthony D.D.,

a Roman Catholic bishop, was born at Sury, near Lyons, France, Oct. 11, 1792. In 1816 he was admitted to the priesthood, and soon after, upon invitation of bishop Dubourg of New Orleans, he volunteered for the American mission. On his arrival, in 1817, he spent a short time at Annapolis, Md., and then proceeded south-west through Kentucky. His first mission was at Vinceines in 1818; in 1820 he was called to New Orleans by Dr. Dubourg, and appointed associate vicar-general. In 1830 he declined an appointment as coadjutor to bishop De Neckere, but in 1833, on the death of that prelate, he was elected administrator of the diocese, and in 1835 was appointed bishop, and consecrated in the cathedral of New Orleans, Nov. 22 of that year. The diocese of New Orleans then included Louisiana and Mississippi, and subsequently Texas. The Roman Catholic population was large, but careless and inert. Churches were few, small, and widely scattered; religious teaching was at the lowest ebb, while charitable institutions were almost unknown. The new bishop called to his aid the Lazarists, Jesuits, Redemptorists, and other orders, besides various communities of women, who opened schools and asylums. In 1838 a

diocesan seminary was established in the parish of Assumption, and soon several colleges and schools. In 1843-44 the lay trustees of the Cathedral of St. Louis refused to recognize his episcopal authority, but after several months' litigation, and upon an appeal to the state legislature, he triumphed. On the recommendation of the seventh council of Baltimore, New Orleans was erected into an archdiocese July 19, 1850, Blanc being raised to the dignity of a metropolitan, with four suffragans. In 1854 he visited Rome, and assisted in the promulgation of the dogma of the Immaculate Conception. The following year he summoned the first council of New Orleans, and initiated measures for its better government. Bishop Blanc died suddenly, after celebrating mass, June 20, 1860, admired by all for "his amiability of character, and unbounded charity to all men." See (N.Y.) *Cath. Almanac*, 1875, p. 44; De Courcy and Shea, *Hist. of the Cath. Church in the U. S.* p. 607-609.

Blanc, Le

SEE LE BLANC.

Blanc, Ludwig Gottfried

a German writer, was born in Berlin, Sept. 19, 1781, of French refugee parents. He was a preacher in the Cathedral of Halle, and professor of the Roman languages in that city, and wrote, *Handbuch des Wissenswürdigsten aus der Natur und Gesch. d. Erde und ihrer Bewohner* (5th ed. 1846-49, 3 vols.): — *Predigten* (Halle, 1811). See Hoefer, *Nouv. Biog. General*, s.v.

Blancas De San Jose, Francisco,

a Spanish missionary, was born at Tarragona about 1560. He was successively professor of belles-lettres at the convent of Piedrochita, preacher at Yepes, and missionary to the Philippine Islands. He died in the Indies in 1614, leaving some religious works in their language for the Indian converts, and a work upon the art of learning this language. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchard, Amos

a Congregational minister, was born at Peacham, Vt., Sept. 8, 1800. He began his academical studies at the age of twenty-one years, and graduated from the Andover Theological Seminary in 1828, in which year he was licensed to preach. The first year after graduation he spent in Western New

York, in the employment of the American Tract Society. Then for three years he edited the *Cincinnati Christian Journal*. He was ordained to the ministry July 27, 1831, by the Presbytery of Cincinnati. In the following year he returned to New England, and was installed Dec. 9 as pastor of the Congregational Church in Lyndon, Vt., remaining until the winter of 1835. After spending a year and a half as acting pastor at Cabotsville, Mass., he was installed in Warner, N. H., in 1837. Meriden, Conn., was his next field of labor, where he was installed in 1840; from this charge he was dismissed more than twenty-five years afterward, removing to Barnet, Vt., where he died, Jan. 6, 1869. Among his literary remains are five published discourses. See *Cong. Quarterly*, 1869, p. 299.

Blanchard, Antoine

a French priest and prior of St. Marc lez-Vendome, in the early part of the last century, wrote, *Novel Essai d'Exhortations pour les Etats Diffrens des Malades* (Paris, 1718, 2 vols.): — *Discours Pathetiques sur les Matieres les plus Importantes et les plus Touchntes de la Morale Chretienne* (ibid. 1730, 2 vols. 12mo).

Blanchard, C.

a Baptist minister, was born in Maine about the year 1790. For several years after he was licensed he preached as an itinerant minister, and was ordained pastor of the Second Church in Shapleigh, Me., in 1823, where he remained five years, 1823 to 1828, and then took charge of the Second Church in Nobleborough. The labors of Mr. Blanchard were greatly blessed. In a revival which occurred in 1833, seventy-five were added to the Church by baptism. He remained with this Church until 1836, when he removed to Augusta, and was pastor there one year; he then went to Orono, and took charge of the infant Church in that place, which in 1845 had increased to some seventy members. Beyond this point the writer is unable to trace the history of Mr. Blanchard. He was a most useful and successful minister of his denomination in his native state. See Millett, *Hist. of the Baptists of Maine*, p. 436. (J. C. S.)

Blanchard, Charles Antoine

a French Benedictine of the congregation of St. Maur, was born at Rethel in 1737, and died at Caen in 1797, leaving in manuscript a *Histoire de l'Abbaye de Saint Etienne de Caen*; which contains valuable information

upon the origin and manners of the people of Britain. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchard, Ira H. T.

a Congregational minister, was born at Weymouth, Mass., and graduated from Harvard College in 1817. After holding the office of tutor in the college, and completing his theological studies, he was ordained over the First Congregational Church in Harvard, where he remained till severe illness compelled him to resign the pastoral care. Subsequently, having partially recovered his health, he took charge of the congregation at South Natick, but was never again settled in the ministry. A few years previous to his death, which took place on April 9, 1845, he removed to Weymouth. Mr. Blanchard was a man of much more than ordinary abilities, and of unblemished moral character. See *The Christian Examiner* (Boston), 1845, p. 432.

Blanchard, Jacques

a distinguished French painter, was born in Paris in 1600, and studied under his uncle, Nicolas Botteri. He was the first to establish a true and natural style of coloring, in which the French artists were very deficient. His chief works are two pictures that he painted for the Church of Notre Dame—one representing the *Descent of the Holy Ghost*, and the other *St. Andrew Kneeling before the Cross*. The following are some of his principal works: *The Holy Family*; another *Holy Family, with St. Catharine and St. John*; *The Birth of the Virgin*; *St. Agnes Adoring the Infant Jesus*. Blanchard died in 1638. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchard, John F.

a Methodist Episcopal minister, was born at Sturbridge, Mass., May 25, 1811. He experienced religion when about eighteen, began his course as a preacher a few years later, and in 1843 was admitted into the Providence Conference, wherein he labored with fidelity, acceptability, and success, until August, 1851, when, after a short illness, he died. The prominent features in Mr. Blanchard's character were moral integrity, unaffected humility, and a sound, practical, personal piety. See *Minutes of Annual Conferences*, 1852, p. 33.

Blanchard, Jonathan

a Methodist Episcopal minister, was born in 1817. He experienced conversion in his youth; entered the Detroit Conference in 1838, and filled many of the best appointments. In 1862 he was appointed chaplain of the twenty-sixth regiment of Michigan Volunteer Infantry, in which office he was very useful and highly honored by the soldiers. He died March 22, 1864. Mr. Blanchard was estimable in his Christian character, sound in his experience, a faithful minister, and a true friend. See *Minutes of Annual Conferences*, 1864, p. 170.

Blanchard, Richard A.

a Methodist Episcopal minister, was born in Madison County, N. Y., Dec. 27, 1816. He was converted in his seventeenth year; received license to exhort in 1836, to preach in 1840, and in the same year entered the Rock River Conference, wherein he served the Church as health permitted with zeal and fidelity until his sudden death, Aug. 19, 1873. Mr. Blanchard was a true and faithful Christian, active and painstaking; a serious, reverent, and impressive preacher, and a much-beloved pastor. See *Minutes of Annual Conferences*, 1873, p. 101.

Blanchard, William H.

a Methodist Episcopal minister, was born at Schuyler, N. Y., in 1825. He experienced conversion at the age of eighteen, and, after spending some time at Cazenovia Seminary, entered the Black River Conference in 1851. He was diligent and faithful until his death, Jan. 23, 1857. Mr. Blanchard was firm and severe in rebuking sin, toilsome in labors, and plain, direct, vigorous, and original in preaching. See *Minutes of Annual Conferences*, 1857, p. 365.

Blanchefort, Guy De,

fortieth grand-master of the order of St. John of Jerusalem, was born at the chateau of Boulancy, near Bonnat (Creuse). After entering this order he had the commandery of Molteitols and of Maisonnesses. In 1480 he distinguished himself at the siege of Rhodes. D'Aubusson, his uncle, thirty-eighth grand-master, charged him with conducting to France Zizim, brother of the emperor Bajazet. Blanchefort was, in 1494, grand-prior of Auvergne. Elected grand-master, Nov. 12, 1512, he departed immediately,

and, although ill, embarked at Nice, and died during the voyage, Nov. 24, 1513. He was buried at Rhodes. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blancheri

SEE BLANSERI.

Blanchet, Thomas

a French painter, was born in Paris in 1617. He went to Rome and studied under Andrea Sacchi. After some years he returned to Paris, and painted the *Vision of St. Philip*, and the *Baptism of the Eunuch*, for the Church of Notre Dame; also some works for the town-house at Lyons, which stamped him as one of the ablest French historical painters of the day. He died at Lyons in 1689. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchetti, Antonio

an Italian preacher of the Jesuit order, was born at Pozzuolo in 1602. He wrote *Conciones Quatragesimales* (Milan, 1669, 1670). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchetti, Cesare

SEE BIANCHETTI.

Blanchflower, George

a Wesleyan minister, was born at Rocklands, Norfolk, Jan. 19, 1817. He was converted at the age of twenty, under William Dawson; entered the ministry in 1843 (Banbury), spent eleven years (1844 sq.) in the West Indies, returned to his native land on account of failing health, and died during his second year at Warrington, Feb. 28, 1877. "A transparent simplicity of character was blended with great shrewdness and sagacity, and cheerfulness shone consistently with thoughtful piety." See *Minutes of the British Conference*, 1877, p. 29.

Blanchiotti (Or Bianciotti), Bonaventura,

an Italian theologian and preacher of the Carmelite order, was born at Perosa, in Piedmont, Dec. 30, 1713. He wrote, *I Fratrelli e Sorelle del Terz' Ordine delle Carmine, Informati del Proprio Stato e Guidati*

all'Anor di Dio (Vercelli, 1748): — *Thomce Waldensis Carmelitce Anglici, Doctrinale Antiquitatum Fidei Ecclesice Catholicce ad Vetera Exemplaria Recognitum, Notis Illustratum*, etc. (Venice, 1757). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchis, Paolo Da,

an Italian theologian of the Dominican order, a native of Murano, who lived in the early half of the 17th century, wrote *Disceptationes de Difficilioribus Materiis Casuum et Dubiorum Occurrentium in Conscientia, de Pœnitentia, de Negotiatione, de Bello Publico et Privato* (Venice, 1622, 1650). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanchus, Andrew.

SEE BIANCHI.

Blanco, Francisco,

a Spanish theologian and prelate, was successively canon of Valencia, bishop of Orense, and archbishop of Compostella; he assisted at the Council of Trent. The Italians sought to make him pope. He died April 15, 1581, leaving *Advertensias para que los Curas ExBerciten mejor sus Oficios, para evitar Algunos Jerros*, etc. — *Summa de la Doctrina Christiana*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blancus, Christopherus,

a German engraver, lived about 1600, and is very little known. He executed a few plates in the style of John Muller, among which are, *A Holy Family, Accompanied by Angels; The Portrait of Michael Angelo Buonarotti*, dated 1612.

Bland, Ambrose

a Methodist Episcopal minister, was born in Muskingum County, O., Jan. 5, 1834. He was converted in early life, but, refusing to obey his convictions to preach, became hardened, and many years remained an alien. In 1873 he was powerfully reclaimed, began immediately the work to which he had been called, and in 1874 was received into the Illinois Conference. He labored faithfully and had good success until his decease,

Nov. 10, 1876. Mr. Bland was a man of good ability, fair education, and gentle spirit. See *Minutes of Annual Conferences*, 1877, p. 134.

Bland, John

an English martyr, was a minister at Rolvenden; much of his time was devoted to the instructing of children in the Bible. He was cast into Canterbury prison for preaching the Gospel. He was examined, and a great number of articles were drawn up by the bishop, which, if Bland would sign, would set him free; but he refused, and lay in prison many months before his burning, which took place June 25, 1555. See Fox, *Acts and Monuments*, 7:287.

Bland, Peter Randolph

a Presbyterian minister, was born in Nottoway County, Va., Dec. 9, 1800. He was educated at Hampden Sidney College; was licensed by the Western District Presbytery, April 2, 1831; and on the first of the following October he was ordained, and stationed at Mount Bethany Church. He also preached at Brownsville and other adjacent places, and from 1844 to 1855 was pastor at Emmaus; subsequently becoming stated supply in Bellemont, Tenn. He died July 24, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78.

Bland, Robert

A.B., an English divine, was born about 1778, and graduated from Pembroke College, Cambridge, in 1802. At the time of his death, March 12, 1825, he was curate of Kenilworth. His published works are, *Edwy and Elgiva*, poems (1808, 8vo): — *The Four Slaves of Cythera*, a poetical romance (1809, 8vo): *A Collection of the Most Beautiful Poems of the Minor Poets of Greece*, with Notes and Illustrations, and an admirable Preface (1813, 8vo): — *A Translation of the Memoirs, etc., of Baron de Grimm and Diderot*, in conjunction with Miss Plumtre, (eod. 2 vols. 8vo). See *The Annual Register* (Lond.), 1825, p. 235.

Bland, Zane

a Methodist Episcopal minister, was born in Pendleton County, Va., Oct. 5, 1816. He experienced religion in 1836, entered the Baltimore Conference in 1840, and died amid his labors, at Cumberland, Md., Dec.

12, 1851. Mr. Bland was original and earnest, laborious and spiritual. See *Minutes of Annual Conferences*, 1852, p. 13.

Blandinieres, Gabriel De,

a French preacher, a monk of the order of Merci, was a native of Toulouse. He was a good preacher and an able statesman, and was known in several courts of Europe; he had an important part in the testament of Charles II, king of Spain. Louis XIV made him his preacher. He died in 1720. See Hoefler, *Nouv. Biog. Generale*. s.v.

Blane (Or Blaen)

Saint, was bishop of Caen-garadh in Galghaoidheln (i.e. Kingarth in Bute, Scotland), according to the Irish calendars. The son of Erca (or Ertha), through the violence of an unknown man, he, with his mother, was put into an oarless boat at sea, and was carried to the shore, where Sts. Comgall and Cainnech found them, and gave him his education for seven years. St. Blane was next under his uncle, St. Cathan, at Bute, and then was sent back to his former instructors for priests' orders. Raised to the episcopate, he went to Rome and received the pope's blessing. The true time of his life is, probably, at the end of the 6th or the beginning of the 7th century. He was buried at Dunblane, and is commemorated Aug. 10. See Camerarius, *De Scot. Fort.* p. 145, 164, 167; Fordun, *Scotichr.* 11, c. 21; Bolland, *Acta Sanctorum*, Aug. 2, 10.

Blankenship, Martin C.,

a Baptist minister, was born in Vermillion County, Ill., about 1820. He was converted at fifteen, and removed to Texas; subsequently returned, and was settled in the bounds of the Louisville Association, where he was ordained in 1855. In 1856 he was employed as an itinerant missionary in the Bloomfield Association, and was instrumental in organizing and building up the churches at Onarga, Prospect City, and Blue Grass. He died in the summer of 1856. See *Minutes of Illinois Anniversaries*, 1858, p. 8. (J. C. S.)

Blanpain, Jean

a French ecclesiastic, was born at Vignot (Meuse) Oct. 21, 1704. He was a Premonstrant monk, and became prior and eventually curate and official at

the abbey of Estiral. He died about 1765, leaving several historical works, for which see Hoefer, *Nouv. Biog. Generale*. s.v.

Blanpied, John

a Methodist Episcopal minister, was born in St. Peter Port, island of Guernsey, Dec. 25, 1798. He became a sailor at the age of fourteen, and for ten years followed the sea; experienced conversion in his twenty-first year; emigrated to Cambridge, O., in 1820; spent ten years in teaching; received license to preach in 1832, and in 1835 united with the Ohio Conference. In 1865 he took a superannuated relation, and so continued till his sudden death, June 20, 1875. Mr. Blanpied was a man of deep religious experience and cheerful disposition; an earnest, laborious minister. See *Minutes of Annual Conferences*, 1875, p. 103.

Blanquart De Bailleul, Louis, Edmond Marie

a French prelate, was born at Calais, in the diocese of Arras, Sept. 8, 1795. He was at first destined for the bar, but afterwards took up the ecclesiastical profession. Shortly after his exit from the Seminary of St. Sulpice, he became vicar-general to the bishop of Versailles, and after the death of the titular he was raised to the see, Jan. 27, 1833. On March 3, 1844, he passed from the diocese of Versailles to that of Rouen. He took part in the famous question of the classics, raised by a book of the abbot Gaume, and spoke against the reform proposed by this ecclesiastic. The date of his death we have been unable to ascertain. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blanseri (Or Blancheri), Vittorio

a Venetian painter, was born about 1735, and died in 1775. He studied under Beaumont, and succeeded him in the service of the court of Turin, in which city are his chief works. Three of his best pictures are in the Church of St. Pelagio.

Blanshard, Thomas

an English Wesleyan minister, was born in 1770. He entered the ministry in 1795, and labored on various circuits until 1808, when he was appointed to the office of book-steward. He discharged the duties of this office for fifteen years with diligence and inflexible integrity. He resumed the itinerancy in 1823, but a fatal disease kept him from its activities. He died

after an illness of several months, Feb. 20, 1824. See *Minutes of the British Conference*, 1824.

Blanshard, Thomas W.

an English Wesleyan missionary, was born at Terrington, near Castle Howard, Yorkshire, Dec. 29, 1834. He was accepted for the ministry in 1859, and sent to the Richmond Theological Institution; was afterwards appointed to Sierra Leone, where for three years and a quarter he remained at his post amid trial and discouragement, and surrounded with disease and death., On his return to England, he labored with acceptance on several circuits. He died at Castleford, Nov. 23, 1877. His preaching was original, sometimes quaint. His disposition was most unselfish, and he often overtaxed himself by doing the work which rightly belonged to others. See *Minutes of the British Conference*, 1878, p. 25.

Blanton, William C.

a Baptist minister, was born in Franklin County, Ky., Feb. 3, 1803. He united with the Church in 1827, and was ordained in 1833. His only settlement was as pastor of the Lebanon and North Benson churches, but while holding this position he supplied, for longer or shorter periods, several churches in Kentucky. He died Aug. 21, 1845. "His great zeal, unaffected piety, and the sweet simplicity of his preaching won the hearts of the multitude, and by him many were led to the Saviour." See Cathcart, *Baptist Encyclop.* p. 105. (J. C. S.)

Blanton, William L.

a minister in the Methodist Episcopal Church South, was born in Cumberland County, Va., April 4, 1821. He was converted in 1832, and in 1844 entered the Virginia Conference. After a brief career, full of zeal, fervent piety, and intellectual promise, he died, Aug. 5, 1846. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 72.

Blasche, Bernhard Heinrich

a German teacher, who died at Waltershausen, Nov. 26, 1832, is the author of, *Das Bose inm Einklange mit der Weltordnung dargestellt* (Leipsic, 1827): — *Philosophie der Offenbarung als Grundlage und Bedingung einer hihern Ausbildung der Theologie* (Gotha, 1829): — *Kritik des modernen Geisteslebens* (ibid. 1830): — *Philosophische*

Unsterblichkeitslehre (ibid. 1831): — *Die gottlichen Eigenschaften in ihrer Einheit und als Principien der Weltregierung dargestellt* (ibid. eod.). See Winer, *Handbuch der theol. Lit.* i, 411, 417, 4N8, 432, 471; Zuchold, *Bibl. Theol.* i, 154. (B. P.)

Blasche, Johann Christian

a Protestant theologian of Germany, was born at Giessmannsdorf, near Jauer, May 25, 1718, and died as professor of theology at Jena, Jan. 21, 1792. He is the author of, *Systematischer Commentar iuber den Brief an die Hebraer*, etc. (Leipsic, 1782): — *Neue Aufkldrung uber die mosaische Typologye* (Jena, 1789). See Winer, *Handbuch der theol. Lit.* i, 267, 390. (B. P.)

Blasco, Carlo

an Italian theologian who lived in the latter half of the 18th century, wrote *Opuscoli Canonici Storici* (Naples, 1758), a valuable work. See Hoefler, *Nouv. Biog. Generale*, s.v.

Blasi, Domenico

an Italian theologian of the order of the Fathers of the Mission, was born at Forli, May 17, 1670. He wrote, *Catechista in Cattedra: — Tromba Evangelica, che Invita i Sacerdoti a Transferissi snell Indie Orientali* (Rome, 1749). See Hoefler, *Nouv. Biog. Generale*, s.v.

Blasio, Francesco

an Italian theologian, a native of Nardo, who died at Padua in 1480, wrote *Commentaria in Libros Metaphysicoe Aristotelis*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Blasius, Saint And Martyr,

was bishop of Sebaste in Armenia. His flesh was scored with iron combs, and he was finally beheaded under Agricolaus, the prefect of Armenia Minor and Gappadocia, A.D. 316. He is the patron saint of the city of Ragusa. He is commemorated Feb. 11, Feb. 15, Jan. 15. He is probably the same person who in the Scotch calendars is called *St. Blaise*, patron of the island of Pladay, and having altars in the cathedral church, Glasgow, and St. Giles, Edinburgh.

Blasius, Order Of St.,

was a military order, established by the kings of Armenia, of the house of Lusignan, who held their court at Acre in honor of St. Blasius, as the patron of their kingdom. The dress of the knights was blue, and they wore a golden cross. Landon, *Eccles. Dict.* s.v.

Blastus

a Quartodeciman Montanist at Rome about the reign of Commodus (180-192), whom Eusebius (*Hist. Eccl.* v, 15) names as having at that time drawn away many from the Church by his novelties. Irenaeus wrote to him a letter *On Schism* (Euseb. v, 20, 21). The appendix to Tertullian's *De Praescriptione* adds to his article on the Montanists a statement that Blastus "wished secretly to introduce Judaism, saying that the Pasch must be kept only on the 14th of the month, according to the law of Moses." Pascianus, in the 4th century, speaks of him as a Greek, whom he believed to be one of the many authorities to whom the Cataphrygians (i.e. Montansists) appealed. See Gieseler, *K. G. I.* 1, 292 sq.; Massuet, *Dis. de Iren.* ii, 59; Schwegler, *Montanismus*, p. 242, 252.

Blatchford, Henry

a Presbyterian minister, was born at Ford, Devonshire, England, in December, 1788. He graduated from Union College, Schenectady, N. Y., in 1811, and studied theology at Princeton Theological Seminary, N. J. He was licensed by the New York Presbytery in 1815, and installed pastor of Orange Street Church, N. Y. He died Sept. 7, 1822. See Sprague, *Annals of the American Pulpit*, 4, 162.

Blatchford, John, D.D.,

a Presbyterian minister, was born at Bridgeport, Conn., May 24, 1796. He entered Union College in 1817, and graduated in 1820. He studied theology at Princeton, N. J., was licensed by the Troy Presbytery, and installed over the Presbyterian Church in Pittstown, N. Y., in 1823, and in 1825 over that in Stillwater, N. Y. In 1829 he accepted a call to a Congregational Church in Bridgeport, where he labored with much acceptance until 1836. For several years after resigning the pastorate he was professor in Marion College. He died in April, 1855. — Dr. Blatchford was a man of a ready mind, a genial spirit, frank and pleasant

manners, zealously devoted to his work, and a very acceptable preacher. He published *The Validity of Presbyterian Ordination* and several *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 4, 163.

Blatchford, Samuel

a Baptist minister, was born in Plymouth, England, where he was educated and ordained as a Dissenter. He came to America in 1795, and after a residence of one year at Westchester, N. Y., he was called to Greenfield, Conn. He afterwards settled at Bridgeport, Conn., and in 1804 was called to Lansingburg, N. Y., where he died, Feb. 17, 1828. See *Christian Watchman*, March 28, 1828. (J. C. S.)

Blath

(Irish, *flower* or *grace*). Martyrologies give several virgins of this name. Thus, on Jan. 18 is "Scoth, Feammor, Blath, and Ana, four virgins of Cluain-greanach;" Jan. 29, another Blath appears in *Mart. Doneg.*; while Colgan (*Tr. Thaum.* app. v, c. 13) has "S. Blathnata seu Blatha, Latine Flora, coqua Sanctae Brigidae, de qua vita Hibern. S. Brig. c. 33, et Mor. Gorm. ad 29 Jan." She flourished about 523.

Blathmac (Or Blaithmaic)

is a common name in Ireland in the 8th and 9th centuries. The festival of Blathmac, son of Flann, is given in the *Mart. Doneg.* on July 14; but Colgan puts the "depositio" of St. Blathmac and his companions, in Iona, Jan. 19. Colgan (*Acta Sanctorum*, p. 127-129) gives Hugo Menard's *Life of St. Blathmac the Martyr* in the Benedictine martyrology. Blathmac, the son of an Irish prince, became a monk in early life, and, after being made abbot of an Irish monastery, he fled to Scotland, and came to Iona. When the Danes attacked Iona, Blathmac was celebrating mass, and, refusing to show them the shrine of St. Columba, was slain. Menardus places his death at about 793, and on Jan. 19; and Camerarius (Bolland, *Acta Sanctorum*, Jan. 2, 601) on Dec. 4.

Blau, Otto

a famous German Orientalist, was born April 11, 1828, at Nordhausen, being the son of a Protestant theologian. He studied at Halle and Leipsic for the medical profession, which he soon exchanged at the latter place for the study of Oriental languages, numismatics, and archaeology; where

Fleischer and Rodiger were his teachers. The expectation of these teachers of and their confidence in their pupil were so great that at the age of twenty-four they intrusted to him the redaction of the *Zeitschrift der deutschen Morgen Indisches Gesellschaft*. In 1852 he was attached to the Prussian legation at Constantinople, and, in close communion' with men like Mordmann, Schlottmann, Vogue, and others, he acquired a rare knowledge of the present linguistic, ethnographical, commercial, and political affairs of the Orient, and succeeded in bringing to light many a valuable treasure of the past of the East. From 1853 to 1858 he belonged to the officers of the German Evangelical Church at Constantinople, and contributed largely to the welfare of the German hospital and school connected with the church. In 1859 he was appointed consul at Trebizond, where he did good service to the poor oppressed Protestant Armenians. In 1861 he accompanied Omer Pasha as member of the pacification commission into the Herzegovina, and in 1862 he was appointed consul at Serajewo in Bosnia. In 1870 he was made general consul of Bosnia and Herzegovina, and in 1872 he was sent in tht same capacity to Odessa, where he died, Feb. 26, 1879. The fruits of his researches may best be seen from the many contributions to the *Zeitschrift der' deutschen Morgenlandischen Gesellschaft* since the year 1852. (B. P.)

Blaufuss, Jacob Wilhelm

a German Protestant theologian, was born at Jena in 1723, and died June 3, 1758. His principal works are, *Disput. de Jure-et Officiis Hominis Erga Brutos* (Jena, 1740): — *De Transmigratione Animarum Secundum Judaeorum Explicationena* (ibid. 1744, 1745): — *Disput. de Conditura Sceculiper Primogenitumr*, etc. (ibid. 1758). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blauvelt, Cornelius J.,

a minister of the Reformed (Dutch) Secession Church, was licensed by the "Seceders" in 1828. He served the Church at Schraalenburgh Bergen Co., N. J., 1828 to 1852; Hackensack and English Neighborhood, Bergen Co., 1852 to 1860. He died in 1861. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 184.

Bleakney, James

a Baptist minister, was born in New Brunswick, and in 1833 was ordained to the ministry. The churches of which he was pastor were those at Norton, Upham, Little River, and Gondolow Point. More than one thousand persons were baptized by him during his ministry. Besides the pastoral work he performed, he was successful as a missionary in the northern counties and other parts of New Brunswick. His good influence he transmits through three sons now in the ministry. His death, took place Dec. 14, 1861. See Cathcart, *Baptist Encyclopedia*, p. 105, 106. (J. C. S.)

Bleakney, T.

a Baptist minister, was ordained in Albert County, N. B., in 1861, and preached in that county. He was a devoted and energetic minister of the Gospel, and earnest advocate of temperance reform. He died while pastor at Woodstock, N. B., Feb. 21, 1872. See Bill, *Hist. of Baptists of Maritime Provinces*, p. 503.

Bleck (Or Bleeck), Peter Van

a Flemish engraver, came to England about 1730, and executed some plates in mezzotinto of some merit, among which is, *The Virgin Mary and Infant*, after Van der Werff. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Blecker (Or Bleker), Jan Caspar

a Dutch designer, was born at Haerlem about 1600. The following are some of his principal plates: *A Landscape, with Jacob and Rachel*; *A Landscape, with Rebecca and the Servant of Abraham*; *Jacob and Laban dividing their Flocks*; *The Crucifixion*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bleek, Johann

son of Friedrich (q.v.), died Aug. 3, 1869, as pastor at Winterburg, near Sobernheim, and is known as the editor of his father's *Einleitung in das Alte Testament*; which he published in connection with addenda by Kamphausen (Berlin, 1860). He likewise edited his father's *Einleitung in das Neue Testament* (ibid. 1862; 2d ed. 1866). He also assisted the late Dr.

Bunsen (q.v.) in his preparation of the prophecy of Ezekiel for his *Bibelwerk*. (B. P.)

Bleeker, Garratt Noel,

a prominent Baptist layman, was born in New York city in 1815, and from his childhood was consecrated to the service of his Master. Largely successful in his business, he devoted his possessions to objects of Christian benevolence. Besides giving liberally during life to the Hamilton Theological Seminary, he made a bequest to that institution of \$12, 000; this being the first large donation to its treasury. He left also \$8000 to the Home Mission Society, and remembered other denominational organizations in his will. He died May 28, 1853. See Williams, *Worship and Work*; Cathcart, *Baptist Encyclo.*, p. 106. (J. C. S.)

Blemmydes (Or Blemmida)

a learned Greek of the 13th century, is especially known on account of his endeavors to unite the Greek and Romish Churches. He was a monk and priest in a Macedonian monastery, at a time when the emperor Ducas Vatazes (1222-55) called a meeting to Nicaea, for the sake of bringing about such a union (1233). Blemmydes took part in the colloquy, and with great skill and learning he defended the Latin doctrine of the procession of the Holy Spirit from the Father and the Son (comp. Leo Allatius, *Graecice Orthodoxe Scriptores*, p. 1-60). The emperor's son, Theodore Lascaris, made him patriarch of Constantinople, but Blemmydes remained and died in his monastery. See Leo Allatius, *De Ecclesice Occidentalis et Orientalis Perpetua Successione*, lib. ii, c. 14; *Tiibinger Quartalschrift*, 1847, pt. 1; Wetzer u. Welte, *Kirchenlexikon*, s.v.; Herzog, *Real-Encyclop.* s.v. (B. P.)

Blemur, Marie Jacqueline Bouette De,

a French theologian, a nun of the Benedictine order of St. Sacrement, was born Jan. 8, 1618. Being placed, at the age of five years, in the abbey of St. Trinite of Caen, she took the vows at the age fixed by the ecclesiastical laws. She afterwards became prioress, and had charge of organizing a monastery of Benedictines, which the duchess of Mecklenburg had founded at Chatillon. She died March 24, 1696. Her principal works are, *L'Annee Benedictine: — L'Eloge des Personnes Distinguees en Vertus qui*

ont vecu, au dernier Siecle, dans l'Ordre de SaintBezoit. See Hoefer, *Nouv. Biog. Generale*, s.v.

Blende, Bartholome

a Flemish Jesuit missionary, was born at Bruges, Aug. 24, 1675. He studied under the Jesuits at Malines, where he entered the order. Having been sent on a mission to Paraguay, he embarked at Cadiz with the archbishop of Lima. Arriving at Buenos Ayres, he applied himself to learning the language of the Guanarians, in which he succeeded admirably, and was sent on a mission to the Chiquites. He set out on this expedition Jan. 24, 1715, accompanied by D'Areë; their route lay through the Layaguas and other savage tribes, who, in the course of their voyage up a river, seized upon their boat and massacred Blende, about the close of 1715. His companion, who escaped at the time, was afterwards murdered. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Blendinger, Conrad,

a Lutheran theologian of Germany, was born in 1808 at Kbnigstein in Bavaria. He studied at Erlangen and Halle, and died April 21, 1879, as pastor at Mistelbach, near Bayreuth. Blen. dinger took a lively interest in the history of the people of Israel, because he believed that the completion: of the kingdom of God on earth must be preceded by the conversion of the old-covenant people. After the year 1855 he published a number of pamphlets, with special reference to the points at issue between Judaism and Christianity; and, though his efforts were praised. by the one and derided by the other, yet he lived, moved, and died in what he thought to be the object of his life. (B. P.)

Blesen (Or Blesenis), Peter

(called also *Peter of Blois*), an English clergyman of the 12th century, was prebendary of Hoxton, archdeacon of Bath in 1175, archdeacon of London, and also of Canterbury. He was a native of Blois, and a favorite with Henry II of England. He died about 1200. His works were published at Paris in 1519. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Blesilla

daughter of Paula and sister of Eustochium, in the 4th century, having lost her husband soon; after marriage, was induced by Jerome to become an ascetic. He greatly extols her learning. She died in early youth, and her funeral caused a tumult against the monks, her death being attributed to her austerities. It was at her request that Jerome began his translation of Ecclesiastes.

Blessed

is a title given by the Church alone, and to persons who die in holiness. No individual bishop can give this title, which is granted in the Church of Rome only after a kind of proof, real or supposed, of the virtues and miracles of the person to whom it is given,

Blessig, Johann Lorenz

a Protestant divine of Germany, was born April 13, 1747, at Strasburg, where he also studied. He made extensive journeys in Italy, Hungary, and Germany. After his return to Strasburg he was appointed deacon, until in 1778 he was made professor of philosophy, and, a few years later, professor of theology. In 1786 he was made doctor of philosophy, but the French Revolution interrupted his activity, and for eleven months he was imprisoned. After Robespierre's fall Blessig commenced preaching again, and took an active part in the management of church and school till his death, Feb. 17, 1816. He wrote, *Diss. Origines Philosophice apud Romanos* (Argent. 1770): — *Præsidia Interpretationis Nov. Test. ex Auctoribus Grecis* (ibid. 1778): — *Progr. Cap. iii Evang. Joh. Interpretatio cum Adnotatis* (ibid. 1786): — *Diss. Inaugur. de Censu Davidico pestequè hunc Censum Secuta, in 2 Samuel 24 et 1 Chronicles 21* (ibid. 1788): — *Was haben wir als Christen zu fürchten, zu hoffen, zu thun in den neuen, uns bevorstehenden Zeiten?* (ibid. 1802-8): — *Dissertatio de Evangeliiis Secundum Ebrceos, Egyptios atque Justini Martyris* (ibid. 1807). Besides, he published a number of sermons and ascetical works. See Dbring, *Die deutschen Kanzelredner des 18 und 19 Jahrhunderts*, s.v.; Winer, *Handbuch der theol. Lit.* ii, 143, 156, 169, 180, 297; Furst, *Bibl. Jud.* i, 120; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Blessley, Robert

an English Congregational minister, was born at Portsea in 1798 of pious parents. He was converted at the age of seventeen, and admitted into Church-fellowship in his twenty-second year. He received his ministerial preparation at the Theological College of Gosport, and his first settlement was at Alresford, Hants. Mr. Blessley removed in 1830 to Highgate, where he labored ten years. Thence he went to Hull, Yorkshire, where many seals to his ministry were given him among the sailors and captains. His last labors were at Folkestone, where he was pastor six or seven years. He died Feb. 20, 1860. Mr. Blessley's great characteristics were conscientiousness and sincerity. He was of a contemplative and highly cultivated mind. See (Lond.) *Cong. Year-book*, 1861, p. 202.

Bleton, Jean Francois

a French ascetic writer and hagiographer; was born near Valencia, Oct. 15, 1791. Being appointed vicar of St. Vallier in 1816, he devoted all his leisure moments to the study of theology, of the Holy Scriptures, and of ecclesiastical history. His principal works are, *Vie de Saint Augustin* (Lyons, 1828): — *Vie die Saint Louis, Roi de France* (ibid. eod.): — *Vie de Sainte Catherine de Sienne* (ibid. 1829): — *Trailt des Saints Anges* (ibid. eod.): — *Abrege des Preuves de la Religion, Mises a la Porter de Tout le Monde* (ibid. eod.): — *Motifs de Consolations que la Religion procure a l'Homme dans toutes les Positions de la Vie* (ibid. 1841). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bligh, John

an English Congregational minister, was a native of Worcester, and was for many years engaged in the work of the Home Missionary Society. He was a student at Cotton End from 1842 until 1845, when he was appointed to the pastorate of Great Bourton in Oxfordshire. In 1852 he removed to Brandsburton in the East Riding of Yorkshire, where he remained but a short time, accepting a call to the Church at Hay, Brecknockshire, in September, 1854. He ceased to act as a home missionary in 1856, and accepted a pastorate at Ombersley in Worcestershire. In 1860 he removed to London, where he again took work as a missionary at the East End. He died Dec. 11, 1878. See (Lond.) *Cong. Year-book*, 1880, p. 309.

Blikandeboll

in Northern mythology, is the poisonous ceiling in the arched dwelling of the goddess of death, Hela.

Blind Healing Of

Picture for Blind

(*in Christian art*). This is frequently represented on ancient monuments, perhaps as a symbolical representation of the opening of the eye of the soul wrought by the power of the Saviour (~~AMB~~ 1 Peter 2:9).

In most cases only one blind man, probably the “man blind from his birth” of ~~ROM~~ John 9:1, is healed. He is generally represented as low in stature, to mark his inferiority to the Saviour and the apostles (when any of the latter are introduced), is shod with sandals, and bears a long staff to guide his steps. The Saviour, young and beardless, touches his eyes with the forefinger of the right hand. This representation is found on an antique vase, on an ivory casket of the 4th or 5th century, in a bass-relief of a tomb of the Sextian family, in the museum of Aix in Provence, of about the same epoch, and elsewhere.

In a few cases the blind man healed appears to be Bartimaeus, from the circumstance that he has “cast away his garment” (~~MARK~~ Mark 10:50) before throwing himself at the feet of Jesus.

On a sarcophagus in the Vatican (Bottari, 39); is a representation of the healing of two blind men; probably the two who were healed by the Lord as he left the house of Jairus (~~MATTHEW~~ Matthew 9:27-31). Here, too, the figures of those upon whom the miracle is wrought are of small size; the blind appears to lead the blind, for one only has a staff, while the other places his hand upon his shoulder. The Lord lays his hand upon the head of the figure with the staff, while another, probably one of the apostles, raises his hand, the fingers arranged after the Latin manner in blessing. *SEE BENEDICTION.*

Blind Story

is a mediaeval term used to distinguish the triforium of a cathedral, in which the arches and arcades, being frequently like windows, were without glass, and let in no light.

Blinman, Richard

first minister of New London, Conn., was a native of Great Britain, and arrived in America in 1642. He published *A Rejoynder to Mr. Henry Danvers his Brief Friendly Reply to my Answer about Infant Baptism* (Lond. 1675). See Allibone, *Dictionary of British and American Authors*, s.v.

Blioul, Jean Du

a Flemish divine of the order of Cordeliers, was born in Hainault in the 16th century. After making a voyage to Jerusalem, he settled at Besancon, where he published an account of his journey under the title, *Voyage de Hierusalem et Pelerinage des Saints Lieux de la Palestine* (Cologne, 1600, 8vo; 1602, 16mo). Blioul wrote some other works, and filled the office of grand-penitentiary at Besancon. He did not live in the convent of his order, but in a chapel in which he voluntarily secluded himself. See *Biog. Universelle*, v, 584; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bliss, Asher

a Congregational minister, was born at West Fairlee, Vt., Feb. 20, 1801. In 1829 he graduated from Amherst College, and in 1832 from Andover Theological Seminary. In September of the latter year he was ordained at Post Mills, in Thetford, Vt., and proceeded immediately to the Cattaraugus station as a missionary of the American Board of Commissioners for Foreign Missions among the New York Indians, and was so employed until Feb. 3, 1852. Then he became home missionary at Corydon, Pa., until 1854. The next year he was again employed as a missionary by the American Board. During 1856-57 he was acting pastor in Stockton, N. Y. The succeeding nine years he was without charge, and then, during 1866-67, was a home missionary in South Valley, where he afterwards resided. He died in South Valley, March 23, 1881. He published a tract of eight pages, entitled *Encouragement to Early Piety*. See *Cong. Year-book*, 1882, p. 23.

Bliss, Franklin Samuel

a Universalist minister, was born at Cheshire, Mass., Sept. 30, 1828. He received a religious training; was liberally educated, and began preaching

at the close of 1853. He was ordained in 1855 at Enfield, N. H., where he labored two years. Soon after, in 1857, he removed to Barre, Vt., where he continued with exemplary fidelity and abundant success for fifteen years. He died March 23, 1873, in Greensborough, N. C., whither he had gone for the benefit of his health. Mr. Bliss possessed a firm will, a kind and affectionate heart, and was conscientiously devoted to his work. In 1868 he published a volume of sermons to the young, entitled *Steps in the Pathway from Youth to Heaven*. See *Universalist Register*, 1874, p. 119.

Bliss, Philip, D.D., D.C.L.,

an English divine and author, was born in Gloucestershire in 1788; educated at and fellow of St. John's College, Oxford; and died in 1857. He edited a number of works, principally of antiquarian and bibliographical interest; the most important being Wood's *Athence Oxoniensis* (1813-20). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bliss, Seth

a Congregational minister, was born at Springfield, Mass., April 23, 1793. He studied theology one year with Rev. Dr. Osgood of Springfield, and then entered the Andover Theological Seminary; and subsequently finished his course in the Yale Theological Seminary, in 1825. He served as pastor in Jewett City, Conn., from June 15, 1825, until April 23, 1832. During the next twenty-six years he was general agent and secretary of the American Tract Society at Boston, Mass. From 1858 to 1870 he resided in New York city without charge, and thereafter in Berlin, Conn. He died April 8, 1879. He published *Letters to the Members and Patrons of the American Tract Society* (Boston, 1858). See *Cong. Year-book*, 1880, p. 12.

Bliss, Stephen

D.D., a Presbyterian minister, was born in Lebanon, N. H., March 27, 1787. He graduated at Middlebury College in 1812; was licensed by the Hopkinton Association in 1822; and ordained by the Presbytery of Salem, Aug. 4, 1825. He taught for several years in Eastern and Central New York. In April, 1819, he with a friend opened in a cabin the first Sabbath-school in the state of Illinois. In the fall of 1820 he returned to New Hampshire on foot, and in 1821 he returned to make Illinois his home. Soon after his reception into the Presbytery, he engaged to supply two vacant churches — Carlisle, forty miles, and Fort Harrison, sixty miles,

from his home; giving them one Sabbath in each month. The remaining two he spent with Wabash Church. He was pastor of Wabash Church from 1823 to 1847. In the fall of 1824 Mr. Bliss was elected to the state Senate of Illinois, and spent the next winter, until Jan. 20, in Vandalia. He was a member of the Assembly which in 1845 met at Cincinnati, and which essentially modified the testimony of the Church given in 1818 against slavery. He died Dec. 6, 1847. See Norton, *Hist. of the Presb. Church in Illinois*.

Bliss, Zenas

a Congregational minister, was born in Randolph, Vt., Nov. 24, 1808. He fitted for college at the Orange County Grammar School in his native town, and graduated from the University of Vermont in 1831. In the fall of 1832 he entered Andover Theological Seminary and remained there two years, when he went to Fredonia, N. Y., and became associate-principal of the academy there. He was licensed to preach by the Presbytery of Buffalo in 1834, and was ordained to the ministry in the following year. For about two years he preached alternately to two congregations in the vicinity of Fredonia, with little or no compensation. In the spring of 1837 a severe attack of spasmodic asthma, which became chronic, so disabled him that he never ventured again to assume the permanent charge of a parish. As stated supply, however, he ministered to various churches for nearly seventeen years. In the fall of 1837 he commenced preaching in Quechee Village, Vt., and there continued for two years. Thence he went to Virginia, and, returning in November, 1840, became stated supply at Jericho Centre, Vt.; but after two years he was compelled again to go South. In 1843 he became stated supply at Wyooski Falls. In the latter part of 1844 he went to Alabama, and was employed for nearly four years in teaching; and in 1848 became stated supply at Richmond, Vt., remaining until the spring of 1854. He then retired from the ministry, removed to Amherst, Mass., and busied himself upon a small farm. He died there, Dec. 9, 1865. See *Cong. Quarterly*, 1868, p. 44.

Blissem, Heinrich

a German Jesuit, who was born at Cologne in 1537, and died at Grattz in 1586, was provincial of his order in Austria. He wrote, *De Communione sub und Specie* (Ingolstadt): — *De Ecclesid Militante contra Heerbrandum Tubingensem* (ibid.).

Blisson, M.

a French canonist, who lived in the early half of the 18th century, wrote *Traite des Droits des Eveques sur les Reguliers Exempts* (Paris, 1715). See Hoefer, *Nouv. Biog. Generale*, s.v.

Blitterswyck, Hans Van,

a Flemish ascetic theologian, possibly brother of Willem van Blitterswyck, of the order of Carthusians, a native of Brussels, died July 28, 1661. He wrote, *Soupirs Spirituels vers Dieu* (Bruges, 1629): — *Tresor de Prieres a la Vierge, avant et Apres la Confession: — Oraison a l'Usage des Per'sonnes qui Visitent les Saintes Images de la Vierge, Exposees a Bruxelles a la Veneration Publique* (Brussels, 1623). He also left a great number of religious works in Flemish; and, in unpublished form, eighteen treatises and discourses. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Blocchius (Or Blockius), Cornelius,

prior of the regular canons of Utrecht, who died in 1553, left two works entitled, *Tractatus de Simonia Religiosorum* (Utrecht, 1553): — *Sermo de Proprietatibus Religiosorum* (ibid. 1565).

Blochmann, Heinrich Ferdinand,

a famous German Orientalist, was born Jan. 8, 1838, at Dresden. He studied at Leipsic, where Prof. Fleischer was his teacher in Oriental languages. In 1857 he continued his studies at Paris, and in 1858 he went to England with a view of going to India and prosecuting his studies there. As about that time England was in need of soldiers for the suppression of the Indian rebellion, Blochmann entered the service as an English soldier. On the way, the attention of the officers was called to his linguistic ability, and one of the commanding colonels engaged him as teacher of the Persian language. When they arrived at Calcutta, through the kindness of his pupil, Blochmann soon found a position congenial to his tastes, and before the year was over he received his dismissal from the army. In 1860 he was appointed professor of Arabic and Persian at the Calcutta Madrasah. In 1861 he was promoted as *magister artium* and *linguarum doctor*; and in 1862 he was elected pro-rector of Doveton College in Calcutta. When in 1866 the rectorate of the Madrasah became vacant, Blochmann was appointed to fill it temporarily. In this position he developed his faculties as

a teacher, and although his work was a difficult one — himself being the only Christian against thirty Mohammedan professors — yet they all acknowledged his scientific superiority and his beneficial influence upon the institution. The government appreciated his work by appointing him in 1874-75 principal of the institution. He died July 13, 1878. Blochmann, who acted for some time as secretary of the Asiatic Society of Bengal in Calcutta, was the first who deciphered the often overlooked and greatly unknown temple inscriptions of India. He also deciphered some ancient coins, and thus threw light upon the history and political geography of India. Of his publications we mention, *The Prosody of the Persians* (1872): — *Contributions to the Geography and History of Bengal* (1873): — *The Hindu Rajahs under the Mughal Government*. The *Proceedings and Journal* of the Asiatic Society of Bengal contain a great many articles from his pen, of lasting value. See Krone, in *Zeitschrift der D. M. G.*, 1879, 23:335 sq. (B. P.)

Blocking-course

Picture for Blocking-course

is the plain course of stone which surmounts the cornice at the top of a Greek or Roman building; also a course of stone or brick forming a projecting line without mouldings at the base of a building.

Blocklandt, Anthony De Montfort

a Dutch historical painter, was born at Montfort in 1532, and studied under Francis Floris, whose style he followed. He painted a number of works for the churches of Holland. There are three in the great church at Utrecht, representing the *Birth of the Virgin*, the *Annunciation*, and the *Assumption*. At Gonda he painted the *Decollation of St. John*, and at Dort several pictures of the *Passion of Christ*. He died in 1588.

Blodgett, Constantine, D.D.,

a Congregational minister, was born at Randolph, Vt., Nov. 17, 1802. After attending the Randolph Academy he entered Dartmouth College, from which he graduated in 1826. During the succeeding seven years he studied theology in private, and taught school in South Carolina. Meantime he was ordained Oct. 19, 1831, in Marion District. From Dec. 2, 1834, until June 15, 1836, he was pastor in Newmarket, N. H. July 27, 1836, he

was installed in Pawtucket, R. I., and became retired pastor June 1, 1871. From 1868 he was a corporate member of the American Board of Commissioners for Foreign Missions. He died Dec. 29, 1879. He published only two *Sermons*. See *Cong. Year-book*, 1880, p. 12.

Blodgett, Harvey

a Presbyterian minister, was born at Brimfield, Mass., August, 1801. He graduated at Amherst College in 1829, and then spent some time in teaching, and at intervals afterwards. As a minister, he labored principally in the northern part of Ohio. He was pastor at Euclid for six years. For five years he was agent of the American Bible Society, mostly in Central Illinois. He died in Jacksonville, Illinois, in 1850. Mr. Blodgett possessed a vigorous mind, thought deeply, reasoned justly. His religion was that of action. See Norton, *Hist. of the Presb. Church in Illinois*.

Blodgett, James

a Congregational minister, was born about 1812, and graduated from Harvard University in 1841, and from the divinity school at Cambridge two years later. After a missionary tour in the West with a view to regaining his health, he was invited to preach in Deerfield, Mass., and was ordained pastor of the First Congregational Church there Jan. 17, 1844, but, after a ministry of little more than a year, he was compelled, through feeble health, to resign. He died July 16, 1845. Mr. Blodgett was a consistent Christian, fearless in the performance of what he conceived to be his duty, and plain and practical in his preaching. See *The Christian Examiner* (Boston), 1845, p. 431.

Blodgett, John

a Baptist minister, was born at Randolph, Vt., Nov. 20, 1792. He joined the Church at Denmark, N. Y., in 1817, and was licensed to preach in 1818. His pastorates in New York were at Champion, Lowville, and Broad Street, Utica. In Ohio he was pastor at Lebanon, Centreville, and Casstown. For two years he resided in Indiana, and then was settled at Franklin, O., where he died, July 24, 1876. So great was the esteem in which he was held in Ohio that he bore the title of "John the Beloved." See Cathcart, *Baptist Encyclopaedia*, p. 107. (J. C. S.)

Blodgett, Lorenzo D.

a Methodist Episcopal minister, was born at Stewartstown, N. H., May 31, 1811. He was converted in 1831; received license to exhort in 1833; and in 1843 was licensed to preach and admitted into the New Hampshire Conference. In 1840 he located, but in the following year resumed his active duties; in 1846 and 1847 he was superannuated, and thereafter spent his time in active work as health permitted, to the close of his life, Sept. 21, 1852. As a Christian, Mr. Blodgett was devoted; as a preacher, npractical, experimental, and successful; as a friend, beloved and lamented. See *Minutes of Annual Conferences*, 1853, p. 199.

Blodgett, Luther P.

a Presbyterian minister, was born at Cornwall, Vt., March 26, 1782. He was educated at Middlebury College; was licensed by Addison Association of the Congregational .Church in 1808, and installed over the Church at Rochester In 1833 he removed to the state of New York, and supplied churches within the Troy, Albany, Oneida, and Otsego presbyteries. He died at Cooperstown, Jan. 26, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 289.

Bloemaert, Abraham

a Dutch historical and landscape painter and engraver, was born at Gorcum in 1564 (or 1567), and studied under Francis Floris. He painted several pictures for the churches in Flanders, among which are, *The Wise Men's Offering*, in the Jesuit church at Brussels; *The Virgin and Infant, with a Glory of Angels*, in the cathedral at Mechlin; and *The Nativity*, at Leliendael. He died in 1647. See Hoefler, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bloemaert, Cornelius

an eminent Dutch engraver, son of Abraham, was born at Utrecht in 1603, and studied under Crispin de Passe. His prints are numerous and greatly admired. The following are some of the principal: *The Virgin Mary, with the Infant Jesus sleeping*; *Christ at Table with his Disciples*; *St. Paul Preaching at Athens*; *St. Luke Painting the Virgin and Infant*; *The Holy Family*. He died at Rome in 1680. See Hoefler, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bloetgodar

in Norse mythology, was the title of the priests of northern heathendom, from the word *At-Blota* — “bloody sacrifices.” They sacrificed man and beast. The prophecies were made by the women, but even they were not exempt from slaughtering the prisoners. The priests usually lived near the temples, the priestesses secluded in woods. It was difficult to stop this bloody service, and centuries elapsed before it was entirely extinguished.

Blogg, Salomon

a Jewish writer of Germany, who died Feb. 11, 1856, is the author of *Abrege de la Grammaire Hebraique* (Berlin, 1810): — *Hebriische Grammatik fur Anfanger* (Hanover, 1825): — *Geschichte der Hebr. Sprache u. Literatur* (ibid. 1826) . — *Gesch. der Hebr. Sprache, des Talmuds*, etc., with the Hebrew title *יְהוֹרֵאֵל בְּלֹגְג* (ibid. 1832). See Furst, *Bib. Jud.* i, 122 sq.; Steinschneider, *Bibliogr. Handbuch*, p. 23; Zuchold, *Bibl. Theol.* i, 157. (B. P.)

Blois, (Francois), Louis De.

SEE BLOSIUS.

Blois, Peter Of.

SEE BLESEN, PETER.

Blomevenna, Petrus

a Dutch theologian (sometimes called *Leodiensis*, because he was born at Liege, in 1447), became a Carthusian, and died at Cologne, Sept. 30, 1516, much venerated for his piety. He left many works in Latin, as *De Bonitate Divina* (Cologne, 1538): — *De Auctoritate Ecclesice*: — *Contra Anabaptistas*: — *Candela Evangelica*: — *Enchiridion Sacerdotum*: *De Invocatione Sanctorum*: — *Apertio Purgatorii*, etc. See Landon, *Eccles. Dict.* s.v., Hoefler, *Nouv. Biog. Generale*, s.v.

Blomfield, James

an English Congregational minister, was born at Norwich in 1786. Of his early history little is known except that he was addicted to close and earnest reading. In 1825 Mr. Blomfield became a student at Cheshunt College. At the expiration of his term he was ordained to the work of

itinerancy. He also conducted the business of the Connectional Conference, and edited its magazine, the *Evangelical Register*. For twenty years he was devoted to the Church at Canterbury, and such was his affection for that ecclesiastical metropolis that he seemed to “take pleasure in her stones, and favor the dust thereof.” He died Sept. 21, 1859. See (Lond.) *Cong. Year-book*, 1860, p. 176.

Blond, Le.

SEE LEBLOND.

Blondeau, Jacques,

a French engraver, was born at Langres about the year 1639. He engraved several pictures after the style of P. da Cortona in the palace of Florence, besides some plates at Rome after other Italian masters. The following is a list of some of his works: *The Martyrdom of St. Laurence; The Pulpit of St. Peter; The Circumcision; The Crucifixion.*

Blondel, Laurent

a French ascetic writer and hagiographer, was born in Paris in 1671. He had a vast knowledge of books of all kinds. After devoting himself for several years to the education of the children of Chaillot, he had charge of the printing-office at Desprez. He died at Evreux, July 25, 1740. He wrote, *Vies des Saints pour chaque Jour de l'Année Tirées des Auteurs Originaux* (Paris, 1722): — *Epîtres et Évangiles. des Dimanches, des Fêtes, etc., avec des Courtes Explications et Pratiques* (ibid. 1736): — *I. dees de la Perfection Chrétienne* (ibid. 1727). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Blondel, Octovien

a French martyr, was a merchant of precious stones in Paris in 1548. He was arrested, and on his examination gave a full confession of the doctrine of Christ, for which he was committed to prison, where he did much good to the prisoners while awaiting his sentence. He was burned in May, 1560, at Lyons. See Fox, *Acts and Monuments*, 4:404.

Blondus (Orbiondo), Flavius,

an Italian writer, born at Forli in 1388, was for some time secretary to pope Eugenius IV, and died at Rome, June 4, 1463. He is chiefly noted for his *Historiarum Romanarum decades* 3, from 410 to 1440, afterwards abridged by Aeneas Sylvius (pope Pius II). He also wrote, *Roma Triumphans* (Brescia, 1503): — *Roma Instaurata*: — *Italia Illustrata*: — *De Origine et Gestis Venetorum*.

Blood, Caleb (1),

a Baptist minister, was born at Charlton, Worcester County, Mass., Aug. 18, 1754. He was licensed to preach in 1776, and ordained in the autumn of 1777 at Marlow, N. H., probably as an evangelist. After two years he removed to Weston, Mass., thence to Newton, where he spent seven years. While serving as pastor at Shaftsbury, Vt., he was appointed one of the trustees of the University of Vermont. In the autumn of 1804 he performed a missionary tour of three months for the Shaftsbury Association in Northwestern New York and the adjacent part of Upper Canada. During his connection with this society, he wrote the *Circular Letter* of the association in 1789 and 1796. In April, 1807, he accepted a call to the Third Baptist Church of Boston. After three years he removed to Portland, Me., and there closed his labors, March 6, 1814. See Sprague, *Annals of the Amer. Pulpit*, 6, 193.

Blood, Caleb, (2),

a Baptist minister, was born at Rodman, Jefferson County, N. Y., July 4, 1815. Having removed to Indiana with his parents in early life, he began, at the age of sixteen, to study law, but decided afterwards to prepare for the ministry, and graduated from Brown University in 1844. He spent the whole of his ministerial life in the West, being ordained in Chicago, Ill., and subsequently having charge of churches in Wisconsin, Indiana, Kansas, and Missouri. He taught for a time in the Indiana University at Bloomington. His death occurred at Independence, Mo., Nov. 21, 1881. See *Necrology of Brown University*, 1881-82. (J.C.S.)

Blood, Charles Emerson

a Congregational minister, was born at Mason, N. H., March 1, 1810. After he became of age, his apprenticeship having expired, he entered the

New Ipswich Academy, and maintained himself there, as he subsequently did at Illinois College, where he graduated in 1837, and at the Lane Theological Seminary, completing his course at the latter in 1840. He was pastor of the Presbyterian Church at Collinsville, Ill., from 1840 to 1847, taught school there five years, was pastor of the Congregational Church at Farmington from 1852 to 1854, pioneering as a preacher in Kansas from 1854 to 1862, and laboring at Wataga (Ill.) the last four years of his life. Here he died, March 25, 1866. Mr. Blood's life was one of great self-sacrifice, both in the college and seminary and in the ministry. See *Cong. Quarterly*, 1866, p. 302-304.

Blood, H. P.

a Methodist Episcopal minister, was born at Bucksport, Me., Feb. 5, 1825. He was converted at the age of twelve, and joined the Maine Conference in 1855. In 1872 he was transferred to the California Conference, where, after serving two appointments, ill-health obliged him to retire from all stated work. During the last three years of his life he was very useful in the great revival work in Sacramento. He died in that city, Feb. 21, 1874. Mr. Blood was a faithful and greatly beloved pastor. See *Minutes of Annual Conferences*, 1874, p. 113.

Bloodgood, Abraham Lynott,

a Presbyterian and Congregational minister, was born at Albany, N. Y., Jan. 8, 1813. He pursued his academic studies at Lansingburg and Flushing, and graduated from Union College in 1832, and from Princeton Theological Seminary in 1836. Soon after he became acting-pastor of the Presbyterian Church at West Galway, N. Y., then at Esperance, and at Rome. On Feb. 20, 1844, he was ordained pastor at Little Falls, and remained there until Nov. 20, 1855, having spent a year in Europe for his health and a year in Rochester (1854-55) as acting pastor. From Dec. 5, 1855, until June 9, 1862, he was pastor at Enfield, Conn.; then resided without charge in Monroe, Mich., until his death, which occurred May 26, 1879. See *Cong. Year-book*, 1880, p. 12; *Princeton Necrological Report*, 1880, p. 22.

Bloomer, Joseph

a Congregational minister, was born in 1828. He left a clerkship in Dubuque, Ia., to study at Iowa College, which he did one year; then at

Amherst College, Mass., where he graduated in 1856, and at Andover. In 1857 he returned to Iowa, and commenced preaching at M'Gregor, but his life was cut short by death, Feb. 24, 1858. His bereaved flock have borne strong testimony to the excellency of his spirit and the energy of his ministry. See *Cong. Quarterly*, 1859, p. 96.

Bloomer, Joshua

a missionary of the Church of England, received the degree of M.A. from King's College (afterwards Columbia), N.Y., in 1761; became a merchant in New York and an officer in the provincial service; turned his attention to theology, and was ordained in England in 1765; and in 1769 became rector of the Church at Jamaica, L. I. He died there, June 23, 1790. See Sprague, *Annals of the Amer. Pulpit*, 5, 305.

Bloomer, Reuben H.

a Methodist Episcopal minister, was born at Newburgh, N. Y., Dec. 6, 1806. He experienced conversion in his twenty-third year, became an active Christian layman, taught school several years, devoting much of his time to preparing himself for the ministry, received license to preach in 1834 and in 1835 entered the New York Conference. Ill health kept him from much work, but he continued until 1856, when he retired from the ministry and became editor and proprietor of the *Newburgh Times*, a temperance paper, which profession he followed to the close of his life, June 1, 1866. Mr. Bloomer was a man of great energy of character, a warm friend, a devoted Christian, and a genial companion. See *Minutes of Annual Conferences*, 1867, p. 83.

Bloomer, William (1),

a Methodist Episcopal minister, was born in Sullivan County, N. Y., Dec. 14, 1808. He experienced religion in his fourteenth year, and in 1830 joined the Philadelphia Conference. He died, full of promise of usefulness, Nov. 18, 1834. See *Minutes of Annual Conferences*, 1835, p. 348.

Bloomer, William (2),

a Methodist Episcopal minister, brother of Reuben H., was born in Newburgh, N.Y., Feb. 23, 1809. He was converted at the age of twenty-one, and in 1836 joined the New York Conference. In 1865 failure of health compelled him to retire from active service, and in the following

year he became superannuated, and continued in that relation to the end of his life, May 19, 1872. Mr. Bloomer was a good preacher, a confidential friend, a superior pastor. See *Minutes of Annual Conferences*, 1873, p. 46.

Bloomfield, Samuel Thomas, D.D.,

an English divine and eminent scholar and critic, was born in 1790, and educated at Sidney College, Cambridge. He took holy orders, and was presented to the vicarage of Bisbrook, Rutland, which he retained until his death, at Wandsworth Common, Sept. 28, 1869. He published, *Recensio Synoptica Annotationis Sacre*, exegetical, critical, and doctrinal annotations on the New Testament (1826, 8 vols. 8vo): — *A Greek and English Lexicon to the New Testament*, revised and enlarged from Dr. Robinson's (1829): — *A Translation of Thucydides* (eod. 3 vols.): — *The Greek Testament, with English Notes, Critical, Philological, etc.* (1832, 2 vols., often reprinted): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, a.v. Comp. **SEE COMMENTARY.**

Blosius (Orde Blois), Francois Louis

a Flemish theologian, was born at the chateau of Doustienne, in the country of Liege, in 1506. He belonged to the illustrious family of Blois of Chatillon; was educated with prince Charles, later the emperor Charles V, and, at the age of fourteen years, assumed the habit of the Benedictine monks at the monastery of Liessies in Hainault. At the age of twenty-four years he succeeded abbot Giles Gippius, whose coadjutor he had been. Instead of accepting the archbishopric of Cambrai which Charles V offered him, he concentrated all his efforts in the reform of his monastery. He did not neglect the study of sacred literature. He died Jan. 7, 1563 or 1566. He wrote *Speculum Religiosorum*, published first under the title of *Lacrymon*, because the author there lamented the lukewarmness of the religious. This work was translated into French by Monbroux of Nause, a Jesuit, who entitled it *Le Directeur des Ames Religieuses* (Paris, 1726), and contained a sketch of the life of Blosius; another translation of this work was made by M. de Lancenais, under the title, *Guide Spirituel, ou Miroir des Ames Religieuses* (ibid. 1820). Blosius also wrote *Entretiens Spirituels* (Valenciennes, 1741): — *Pasculce Admodum Pice* (Toulouse, 1817). The works of Blosius have been collected and published together, by Frojus, his pupil (Cologne, 1571; Paris, 1606; Antwerp, 1633). This last edition is due to the monks of Liessies. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bloss, Ludwig Christoph

a Protestant theologian of Germany, was born in 1675 at Rudolstadt. He studied at Halle and Leipsic, was in 1704 sub-rector at his native place, and in 1709 rector at Naumburg, where he died Jan. 18, 1730. He wrote, *Disp. de Transpositione Accentuum Hebraicorum* (Leipsic, 1698): — *Disp. de Anomalia Verborum* h8 8 l (ibid. 1699): — *De Rhetorica Hebr. Linguae Compositione* (ibid. 1700): — *An Liceat in Bello Fructiferas Arbores Exscindere, ad ⁽¹¹⁾Deuteronomy 20:19* (ibid.): — *De Sagane, Pontifice Secundario ab Hebræis ad Festum Expiation Potissimum Constituto* (Naumburg, 1711). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliographisches Handbuch*, p. 23. (B. P.)

Blount

(Lat. *Blundus* or *Blondus*), JOHN, a prominent English theologian of the 13th century, studied at Oxford and Paris, and after his return from France was appointed professor at Oxford, where for the first time he explained the works of Aristotle. He was also elected canon and chancellor of the cathedral church of York, and (in 1232), were it not for the differences then existing between the king of England and the Roman see, he would have been confirmed as archbishop of Canterbury. He died in 1248. He is the author of, *Summarium Sacre Facultatis: — Disceptationes Scholasticæ*, and of some commentaries. See Leland, *Collectanea*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Blowers, Thomas

a Congregational minister, was born at Cambridge; Mass., Aug. 1, 1677. He graduated from Harvard College in 1695; was ordained pastor of the First Church in Beverly, Mass., Oct. 29, 1701, and died June 17, 1729. See Sprague, *Annals of the Amer. Pulpit*, 1, 310.

Bloxham, John

an English friar and writer who flourished in 1334, was born at Bloxham, Lincolnshire. He was bred a Carmelite at Chester, and, remaining there, was prefect of his order in the British Isles for two years and a half. He was

employed under Edward II and III in several embassies into Scotland and Ireland. See Fuller, *Worthies of England* (ed. Nuttall), ii, 288.

Bludne Sweckzi

in Slavonic- mythology, are mysterious lights among the Wends, thought to be wandering spirits.

Bludwick, Elizabeth

a minister of the Society of Friends, was born at Warrington, in 1748. For thirty years she travelled extensively in the work of the ministry. She was generally accompanied and assisted in her missionary work by her husband, John Bludwick. About the sixty-fifth year of her age she was attacked with dropsy, and died Jan. 3, 1828. See *Annual Monitor*, 1829, p. 9.

Blue, Elijah S.,

a Methodist Episcopal minister, was born in Cincinnati, O., about 1819. He joined the Church in his youth; subsequently studied medicine, and became a successful practitioner in North Indiana; but feeling impelled to enter the ministry, in 1841 he entered the Indiana Conference, in which he labored faithfully until his decease, Dec. 19, 1845. Mr. Blue was a man of excellent spirit, fair preaching abilities, and a willing worker. See *Minutes of Annual Conferences*, 1846, p. 84.

Blumberg, Christian Gotthelf,

a German Lutheran theologian, was born at Ophausen, in the principality of Querfurth, in 1664. He studied at Leipsic, then at Jena, and assisted at the see of Mentz, where he was chaplain of a regiment. He performed ecclesiastical functions in several cities of Saxony, and died at Zwickau, in 1735. Among other works he wrote, *Exercitium anti-Bossuetium de Mysterio in Cotono Papali.: Fundamenta Linguce Copticce* (1716): — *Dictionarium Linguce Copticce*, in MS. — *La Bible Complete*, with notes. See Hoefler, *Nouv. Biog. Generale*, s.v.

Blumer, Abraham,

a German Reformed minister, was born Dec. 14, 1736, in Graps, in the province of Werdenberg, belonging to the canton of Glaris, being a son of the Rev. John Blumer of Switzerland. He took a course of study at Basle,

and was ordained in 1756. In 1757 he received a call as chaplain to a Swiss regiment, which office he continued to fill until 1766. He came to this country in 1771, and soon after took charge of four congregations in Pennsylvania, where he labored thirty years. He died April 23, 1822. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2 197; Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 185.

Blumhardt, Johann Christoph

a Lutheran theologian of Germany, was born July 16, 1805, at Stuttgart. He studied at Tübingen, was in 1830 teacher at the missionary institution at Basle, and succeeded the Rev. G. Barth in 1838 as pastor at Mottlingen, near Calw, where he became known through his cures by means of prayer. From 1852 he was at the head of an asylum for people suffering from melancholy, which he founded at the watering-place of Boll, near Goppingen. He died Feb. 25, 1880. He published *Psalmlieder* (Reutlingen, 1848; 2d ed. 1864): — *Prophetenlieder nach Jesaja* (ibid, 1850): — *Uebersichtliche Auslegung der Bergpredigt Jesu* (Bad Boll, 1872). See Zuindel, *Pfarrer Joh. Chr. Blumhardt* (Zurich, 1880). (B. P.)

Blunden, Edgar B,

a Methodist Episcopal minister, was born in Morgan County, O., Sept. 24 1836, of pious parents. He joined the Church at the age of ten; enlisted in the army in 1861, and rose to the rank of captain, then of major. At the close of the war he was licensed to preach, and in 1866 entered the West Virginia Conference. He died in 1873. Mr. Blunden was a good man, a good preacher, and much loved. See *Minutes of Annual Conferences*, 1873, p. 23.

Blundon, William,

an English minister of the Society of Friends, was born in 1656, in the parish of Kingsclear, Southampton Co. At twenty-eight years of age he left the Episcopal Church and attended a meeting of Presbyterians, but at length found spiritual comfort in a Quaker meeting. About 1710 he first began speaking "as the spirit gave him utterance," and for many years he was a faithful, earnest minister of the Gospel. He died Jan. 19, 1740. See *Piety Promoted*, 2, 340-344. (J. C. S.)

Bluntschli Johann Caspar,

a famous German jurist, was born March 9, 1808, at Zurich. His studies were prosecuted at Berlin, Bonn, and Paris, and after his return to his native city he was appointed, in 1833, professor of law in the newly founded university, and shortly afterwards became the legal adviser of the city of Zurich. Dissatisfied with the result of the political struggles which divided his native country, he accepted, in 1848, the chair of general public law in the University of Munich, which he occupied down to 1861, when he was appointed to the chair of public law in the University of Heidelberg. While at Heidelberg he published his work on international law (*Das Moderne Vkerrecht als Rechtsbuch mit Erlduterungen*), which had the singular honor of being translated into Chinese, and is now a text-book for Chinese students of international law at the Imperial College of Tungwen at Peking. But aside from his career as a jurist, he founded, in connection with Dr. Baumgarten and other liberals, the so-called *Protestant Union of Germany* (q.v.), a union representing the left wing of Protestantism, and of which he was the permanent president. Three times he had presided at the general synod at Baden. It was shortly after he had vacated the chair on the third occasion of his so presiding, at the synod held at Carlsruhe on Oct. 21, 1881, and as he was on his way to the palace to have an audience. of the grand-duke of Baden, that he was suddenly seized with paralysis of the heart, and expired, in his seventyfourth year. Passing over his works on law, we mention, *Der Sieg des Radikalismus fiber die Katholische Schweiz und die Kirche im Allgemeinen* (Schaffhausen, 1850): — *Die Nationale Bedeutung des Protestantens- Vereins fur Deutschland* (Berlin, 1868): — *Aufgaben des Christenthums. in der Gegenwart*, lectures published in connection with Schenckel, Rothe and Holtzmann (Elberfeld, 1865). (B. P.)

Bluteau, Raphael

a Theatine priest, was born in London of French parents, Dec. 4, 1638, and became celebrated for his acquirements both in sacred and profane learning. He visited Portugal and preached several times before the king and queen. He was also admitted into the Academy, and became an officer in the inquisition. He died at Lisbon, Feb. 13, 1734. His works include, *A Vocabulary or Dictionary, Portuguese and Latin* (Coimbra, 1712-28, 10 vols. fol.) — *Oraculum utriusque Testamenti, Musoeum Bluteavianum*: — *A List of all Dictionaries, Portuguese, Castilian, Italian, French, and*

Latin, with dates, etc. (Lisbon, 1728): — and *Prinicias Evangelicas*, sermons and panegyrics (1685). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Blydenburgh, Moses

a Methodist Episcopal minister, was born at Islip, N. Y., in 1817, of eminently devout parents. He experienced religion at the age of fourteen, and was ever afterwards an exemplary Christian. In 1840 he entered the New York Conference, and in each charge given him exhibited devotion to his work. He died in September, 1848. See *Minutes of Annual Conferences*, 1849, p. 336.

Blyth, Samuel

an English Baptist minister, was born at Birmingham, May 10, 1783, and received his early religious education in the Established Church. Having gone through a course of study, he was ordained by the bishop of York, Aug. 6, 1815. After preaching for a few years in Yorkshire and elsewhere, in 1823 he removed to Leake. Subsequently he joined the Independents, and, in 1832, the Baptists. For several years he was not regularly settled, but supplied vacant pulpits as he had opportunity. In the early part of 1849 he took up his residence in Reading, and, after preaching a few months, he was taken with a sudden illness, and died Aug. 28, 1849. See (Lond.) *Baptist Hand-book*, 1850, p. 41. (J. C. S.)

Blythe, John O.

a Presbyterian minister, was born at Salem, Mass., March 21, 1814. He was educated as a physician at the Pennsylvania University. He preached for some years at Rockville, Ind. He subsequently returned to Pennsylvania, and became a member of the Philadelphia Third Presbytery, and was stationed in Chester County. He died in Philadelphia, March 19, 1864. See Wilson, *Presb. Hist. Almanac*, 1867, p. 273.

Blythe, Joseph William

a Presbyterian minister, was born at Lexington, Ky., Feb. 21, 1808. He graduated from Transylvania University in 1825, and afterwards pursued his studies as post-graduate at Harvard University, where he also studied medicine. He entered Princeton Seminary in 1827, and graduated after three years. He was licensed by the New Brunswick Presbytery, Feb. 2,

1831. In 1832 he was dismissed to West Lexington Presbytery, and was ordained as an evangelist. For two years he labored as a missionary in connection with the General Assembly's Board of Domestic Missions. In 1833 he was called to be pastor of the Second Presbyterian Church of Pittsburgh, Pa. He served for a time as agent of the Western Foreign Missionary Society. He then accepted a call to Monroe, Mich.; and in February, 1839, he was installed by the New Brunswick Presbytery over the Second Church of Cranbury, N. J., and there spent a useful period of over sixteen years. In 1856 he removed to Indiana, and became pastor of the Church at Vincennes, which he served for two years, when, on account of ill-health, he removed to Hanover, where he resided the thirteen years following. From 1858 to 1860 he acted as agent for Hanover College. In 1862 he was appointed by president Lincoln to be a post-chaplain in the United States army. After leaving the army, he served the churches of Graham and Smyrna for a year and a half, and then the churches of Pleasant, Jefferson, and New Philadelphia. In 1872 he became pastor of a Church at Charleston, Clarke Co., and here he continued till his death. He died April 25, 1875. Mr. Blythe was an intelligent and wise counsellor, and a devoted man of God. See *Necrological Report of the Princeton Theological Seminary*, 1876, p. 15.

Boa

in the mythology of the Tonquins, is the name of the supreme god, the ruler of heaven and earth. He seems to be identical with *Buddha* (q.v.).

Boachman, Mackenaw

a minister in the Methodist Episcopal Church South, was a native Potawatamie. He was reared without the advantages of a Christian training, and was left, when very small, a poor orphan boy, with few kindred and scarcely any earthly comforts. The Shawnee Indians took him, taught him their language and mode of life, gave him one of their women for a wife, and he spent many years among them hunting and trapping. Finally a Methodist mission was established among the Shawnees, and Mr. Boachman heard the Gospel preached, and its thoughts followed him until he gave himself to Christ. He became first an interpreter, then a local preacher, and finally, in 1845, a regular itinerant minister in the Indian Mission Conference. He spent his remaining years trying to bring to Christ the people who had adopted him. He died May 18, 1848. Mr. Boachman

was acquainted with most of the Indian languages. He learned to read the Bible in English, and was a very useful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1848, p. 170.

Boag, John

an English Congregational minister, was born in Ayrshire, of a pious and long-lived ancestry. He completed an academical course at the University of Glasgow, with a view to the ministry in the Church of Scotland, but he united with the Congregational Union of Scotland in 1812. He was stationed at Blackburn, where he preached till 1856, when he retired to Uphall, North Britain, where he died in September, 1863. Mr. Boag compiled the *Imperial Lexicon*. See (Lond.) *Congregational Year-book*, 1864, p. 200.

Boardman, Benjamin

a Congregational minister, was born at Middletown, Conn. He graduated from Yale College in 1758; was a tutor in the college in 1760 and 1761; was ordained at Middle Haddam, Conn., Jan. 5, 1762; was dismissed in September, 1783; was installed pastor of the South Church in Hartford, May 5, 1784; was dismissed about 1789; and died Feb. 12, 1802, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, 1, 513.

Boardman, Charles Adolphus

a Presbyterian minister, was born at New Milford, Conn., Nov. 19, 1788. He was licensed by the Litchfield South Association in 1818, and became pastor of the Congregational Church in New Preston. He remained pastor of that Church for twenty years, when he was called to the Third Church of New Haven. In 1838 he became pastor of the Presbyterian Church at Youngstown, O., where he remained for sixteen years. He died July 4, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 156.

Boardman, Daniel

a Congregational minister, was born at Wethersfield, Conn. He graduated from Yale College in 1709; went to preach as a candidate in New Milford in 1712; was ordained there, Nov. 21, 1716; and died Aug. 25, 1744, aged fifty-seven years. See Sprague, *Annals of the Amer. Pulpit*, 1, 468.

Boardman, Elderkin Jedediah

a Congregational minister, was born at Norwich, Vt., June 1, 1794. He graduated at Dartmouth College in 1815, and at Andover Theological Seminary in 1820; served as a home missionary in Vermont for a year and a half; then in the Congregational Church at Bakersfield, where he was ordained in 1823, next at Danville, 1827 to 1832, and at Randolph, 1834 to 1842. Troubles with some of the members embittered his ministry at the latter place. He removed to Iowa subsequently, and, besides supplying sundry vacant churches, worked at farming. He died at Marshalltown, Ia., March 19, 1864. See *Cong. Quarterly*, 1864, p. 299.

Boardman, George M.

a Presbyterian minister, was born at Philps, N. Y., Feb. 23, 1820. He studied privately; was licensed and ordained by the Detroit Presbytery in 1853; labored as pastor and stated supply at Byron, Wing Lake, Canton, Raisonville, and Petersburg, Mich., and served in the civil war as captain. He died in the hospital at St. Louis, in May, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 290.

Boardman, George Smith D.D.,

a Presbyterian minister, was born at Albany, N. Y., Dec. 28, 1796. He graduated from Union College, Schenectady, in 1816, entered Princeton Seminary in the same year, and graduated in 1819. After receiving license to preach, he spent about two years in travelling on horseback and preaching from place to place in Ohio and Kentucky, which were then the "Far West." Having accepted a call to Watertown, N. Y., he was ordained and installed July 26, 1821; here he had a successful pastorate of sixteen years. In 1837 he accepted a call to the Central Church of Rochester, where he remained six years, except that he labored for six months in 1842 at Columbus, O., and supplied for awhile the Third (or Pine Street) Church in Philadelphia. In 1843 he took charge of the Second Church at Rome, N. Y., which he left in 1847 to enter upon a short pastorate at Cherry Valley. Here he remained until 1850, when he accepted a call to the Church of Cazenovia, and labored a term of fifteen years. For longer or shorter periods he filled the pulpits of the First Church of Rome, of Ogdensburg, and of Little Falls. He died Feb. 7, 1877. Dr. Boardman was a member of the General Assembly of the Presbyterian Church

which met in Brooklyn, May, 1876. In December before his death he preached a sermon which was published, on the occasion of his reaching fourscore years. He was a man of positive convictions, always commending the Gospel by his holy example. See *Necrological Report of Princeton Theological Seminary*, 1877, p. 11.

Boardman, Henry Augustus, D.D.,

a Presbyterian minister, was born at Troy, N. Y., Jan. 9, 1808. He received his preparatory education at the academies of Kinderhook and Troy, and graduated at Yale College in 1829, being the class valedictorian. On leaving college he engaged in the study of law, but having been converted and become a member of the Second Presbyterian Church in Troy, he entered Princeton Theological Seminary and graduated in 1833. He was licensed by the Presbytery of New York, and ordained by the Third Presbytery of Philadelphia the same year. He was installed as pastor of the Tenth Presbyterian Church of Philadelphia. This was not only his first but his only charge, where he performed his great life-work of forty-six years with distinguished ability, learning, and fidelity, and from which eminent position of usefulness he could not be drawn away. He was in 1853 elected by the General Assembly professor of pastoral theology in Princeton Seminary, but he declined to accept. In 1835 he had been elected a director of the seminary, and retained the office until his death. In 1854 he was moderator of the General Assembly. In May, 1876, he was released from the pastorate and elected "pastor emeritus," which relation he held to the end of his life. He was appointed chairman of the committee to make arrangements for the Ecumenical Council of the Presbyterian Church, to be held in Philadelphia in September, 1880; but he died June 15 of that year. As a preacher, Dr. Boardman was evangelical and elevated in his thoughts, and pure, simple, and direct in his style. His published works have been useful to the Church and honorable to his scholarship. They are as follows: *The Scripture Doctrine of Original Sin* (1839): — *Letters to Bishop Doane on the Oxford Tracts* (1841): — *The Prelatical Doctrine of Apostolical Succession Examined* (1844): — *The Importance of Religion to the Legal Profession* (1849): — *The Bible in the Family* (1851): — *The Bible in the Counting-house, a Course of Lectures to Merchants* (1853): — *A Discourse on the Low Value set upon Human Life in the United States* (ed.): — *A Discourse on the American Union: — Eulogium on Daniel Webster: — A Pastor's Counsels: — The Great Question: — The Christian Ministry not a Priesthood*. Dr. Boardman has also furnished many articles

for religious periodicals. See the *N. Y. Observer*, June 24, 1880; *Necrological Report of Princeton Theological Seminary*, 1881, p. 40; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P. S.)

Boardman, Sylvanus

a Baptist minister, was born at Chilmark, Mass., Sept. 15, 1757. He was licensed to preach in 1795; was ordained pastor of the Church in Livermore, Me., Feb. 2, 1802, and continued in that relation till 1810, when he took charge of a Church in North Yarmouth, where he remained six years. Subsequently he took charge of a Church at New Sharom until his death, March 16, 1845. See Sprague, *Annals of the Amer. Pulpit*, 6, 733; Willett, *Hist. of the Baptists of Maine*, p. 436.

Boardman, William

a Presbyterian minister, was born at Williamstown, Mass., in 1782. He graduated at Williams College in 1799; was licensed to preach. in 1803; was settled in the ministry successively at Duanesburg and Sandy Hill, N. Y.; and was installed pastor of the Church at Newtown, L. I., October, 1811, where he died, March, 1818. "He was a man of ardent and active piety, and died deeply regretted." See: Sprague, *Annals of the American Pulpit*, 4, 657.

Boards, Sacred

were small pieces of board struck together, for the purpose of assembling the people to worship, before the invention of bells. To the present day, the Catholics use such boards in Passion-week and Lent, because the noise of bells they consider to be unsuitable to the solemnity of the season. On the first day of Easter, the bells ring again, to betoken cheerfulness and joy.

Boast

Picture for Boast

To boast or block out a piece of stone or wood is to shape it into the simple form which approaches nearest to its ultimate figure, leaving the smaller details to be worked out afterwards. Sometimes capitals, corbels, etc., especially of the 13th century, are found in this state, never having been finished. A good example occurs in the crypt at Canterbury.

Boat

Picture for Boat

would be the more appropriate rendering for **πλοιάριον** (“little ship,” ~~Ⓜ~~ Mark 3:9; 4:30; ~~Ⓜ~~ John 21:8), such as were in our Lord’s time and still are used on the Lake Tiberias (see Ridgaway, *The Lord’s Land*, p. 632).
SEE SHIP.

Boat, Funeral

Picture for Boat

The ancient Egyptians were accustomed to convey the mummy of the deceased across the sacred lake on a barge, or *baris*, which is frequently depicted on the monuments, with votive offerings and festive accompaniments (Wilkinson, *Anc. Egypt*. abridgm. 2, 368 sq.).

Boat For Incense.

SEE NAVICULA.

Boatwright, James M.,

a Methodist Episcopal minister, was for several years a member of the Virginia Conference, then of the North Carolina Conference, and finally, in 1838, of the Alabama Conference. He died at Gainesville, Ala., July 5, 1841. Mr. Boatwright possessed suavity of manners, sweetness of temper, devout piety, and a burning zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1842, p. 301.

Boaz, Thomas, LL.D.,

an English Congregational minister, was born at Scarborough in August, 1806. His parents were members of the Society of Friends; they were of the middle rank in society, and were pious. At the age of fifteen, Mr. Boaz left his home and went to London, where he soon entered upon a gay and frivolous life; but the memories of his early training would often rush upon his soul with an overpowering force, and he was eventually brought to give his life to the service of God. He joined the Church at Mile-end, and in a short time began to preach in the surrounding villages. In 1829 he entered the theological seminary at Newport Pagnel. On leaving, in 1833, he settled for a few months at Elstead; and then, offering his services to the London

Missionary Society, he was sent a short time to Hertford, for better preparation, and in June, 1834, was ordained at Manchester as an evangelist to the heathen in India. On his arrival in Calcutta he accepted an invitation to occupy the vacant pulpit in Union Chapel, and after preaching a few Sabbaths he received a unanimous call from the Church and congregation to become their pastor. He returned to England in 1847, chiefly to raise funds for the erection of a Christian college at Bhowanipore, a suburb of Calcutta, which now stands as a monument of his zeal and perseverance. In 1850 he again went to Calcutta, and labored until ill-health compelled his final return to England. He spent the last years of his life travelling as deputy for the London Missionary Society in the country districts of his native land. He died at his home in Brompton, Oct. 13, 1861. Dr. Boaz was noted for liberality and gentleness. He was sole editor and proprietor of the *Calcutta Christian Advocate* for fourteen years, and for several years one of the editors of the *Calcutta Christian Observer*. See (Lond.) *Cong. Year-book*, 1862, p. 223.

Bobo, Saint.

SEE BOVUS.

Bobolenus

was a German monk, who wrote the *Life of St. German*, the abbot of Grandval, diocese of Basle, who suffered martyrdom at the hands of duke Boniface, in A.D. 666 (given by Bollandus, Feb. 21, 3, 263, and by Mabillon, *Acta Bened.* i, 511).

Bobuns

in Hindu mythology, are the separate regions of the universe, of which there are fifteen — seven under and seven above the surface of the earth — the earth being the fifteenth region. In the former the fallen spirits are punished; in the latter, those above the surface of the earth, they are purified and made perfect.

Bocanegra, Don Pedro Atanasio,

a Spanish painter, was born at Granada in 1638, and studied under Alonso Cano and Pedro de Moya and Vandyck. There is a picture by him of the *Conception*, in the cloister of Nuestra Senora de Gracia, at Granada,

considered very fine, and one of his best works in the Jesuit College, representing the *Conversion of Paul*.

Boccaccino, Boccaccio

an Italian painter, was born at Cremona in 1460, and studied under P. Perugino, also some time at Rome. One of his best pictures is a frieze in the dome at Cremona, representing the *Birth of the Virgin*, and several subjects from her life. He died in 1518. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Boccaccino

Camillo, an Italian painter, was born in 1511 at Cremona, and was the son of Boccaccio, and studied under him. In 1537 he painted the *Four Evangelists* in the niches of the cupola of St. Sigismondo. The other works of this artist are at Cremona, and are highly esteemed, especially the *Raising of Lazarus* and the *Adulteress before Christ*. He died in 1546. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bocciardo, Clemente

(called *Clementone*, "the great Clement," from his physical size), an Italian painter, was born at Genoa in 1620. He studied under Bernardo Strozzi, and accompanied Benedetto Castiglione to Rome, where he studied some time, and afterwards went to Florence, where he met with great encouragement. His principal works are at Pisa, of which his *Martyrdom of St. Sebastian*, in the Church of the Carthusians, is considered the best. He died at Pisa in 1658. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bocciardo, Domenico

an Italian painter, was born at Finale, near Genoa, about 1686, and was a follower of Gio. Maria Morandi. In San Paolo, at Genoa, is a composition of several figures, representing *St. John Baptizing*.

Bochinger, Johann Jakob

a Protestant theologian, was born Nov. 28, 1802, at Strasbnrg, where he died as doctor of theology, Aug. 12, 1831. He wrote, *Sur la Connexion de*

la Vie Contemplative, Ascetique, et Monastique chez les Indous es les Peuples: Boudhistes, avec les Phenomenes Semblables que Presente l'Histoire de l'Islamisme et du Christianisme (Strasburg, 1831): — *Anleitung zum Lesen der heiligen Schrift* (Tubingen, 1830). See Winer, *Handbuch der theol. Lit.* 1, 519; Zuchold, *Bibl. Theol.* i, 160. (B. P.)

Bocholt (Or Bocholtz), Franz Van,

a German engraver of the 15th century, lived soon after the time of Martin Schven and Israel van Mecheln. The following are some of his principal works: *St. Anthony Carried into the Air by Daemons*; *St. James Reading*; *The Judgment of Solomon*; *The Annunciation*; *The Twelve Apostles*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

Bochuta

Picture for Bochuta

in Slavonic mythology, was an idol, whose signification has become lost. The accompanying figure represents him according to a statue found not far from Liegnitz at the digging of a well. The face has a goat beard and goat horns, and his right hand holds a large ring; from this expositors conclude that he was an idol of marriage—the goat hair and horns signifying fruitfulness, and the ring being a sign of vows.

Bock, Friedrich Samuel

a Protestant theologian, doctor and professor of theology at Konigsberg, was born there May 20, 1716, and died there in September, 1786. He published, *Diss. Specimen Theologicæ Naturalis, Deum Gratosissimum Evincens* (Konigsberg, 1743): — *Historia Socinianismi Prussici, Maximam Partem ex Documentis Manuscriptis* (ibid. 1753): — *Progr. Rationes Exponens quibus Stabilitur, Luc. iii. 38 non Adamum sed Christum Adpellari Dei Filium* (ibid. 1754): — *Progr. III, quibus Erincitur quod Salutis Nostræ Vindex, Jesus Christus, Convenientissimo Tempore hunc Orbem Salutaverit* (ibid. 1756, 1761, 1762): — *Progr. de Jesu Christo, a Mortuis Excitato et in Spiritu Justificato*, ^{<54B16>}1 Timothy 3:16 (ibid. 1759): — *Progr. de Spiritu S. Perpetuum Orbi Christiano Jubilæum Promulgante* (ibid. 1760): — *Progr. VI de Resurrectione Jesu Christi, Hostium Testimoniis Confirmata* (ibid. 1764-69): — *Historia*

Antitrinitariorum Maxime Socinianismi et Socinianorum ex Fontibus et Documentis Inseptis (Regiom. et Lips. 1774-84, 2 vols.). See Winer, *Handbuch der theol. Lit.* i, 769, 770; Doring, *Die gelehrten Theologen Deutschlands*, 1, 120 sq.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bock, Moritz Herman Of Magdeburg,

a Jewish preacher, who died April 10, 1816, is the author of *Katechismus der Israelischen Religion* (Berlin, 1814). He also edited, in connection with D. Frankel, a German translation of the Pentateuch and Joshua (ibid. 1815). His *Predigten zur kirchlichen u. hauslichen Erbauung*, were edited by his brother, A. Bock (ibid. 1824). See Furst, *Bibl. Jud.* i, 123 sq.; Kayserling, *Bibliothek: judischer Kanzelredner*, 1, 411. (B. P.)

Bockel, Ernst Gustav Adolf,

a Protestant theologian of Germany, was born at Dantzig, April 1, 1783. In 1805 he was tutor at the college in Konigsberg, and from 1808 to 1820 occupied several ministerial positions, when he was called as professor of theology and pastor of St. Jacobi to Greifswald. In 1826 he was appointed pastor primarius of St. Jacobi at Hamburg, and in 1833 he was called as pastor of St. Ansgar to Bremen, where he died, Jan. 5, 1854. Besides *Sermons*, which are enumerated in Zuchold's *Bibl. Theol.* i, 160 sq., he published, *Nove Clavis in Grcecos Interpretes V. T. Scriptoresque Apocryphos Specimina* (Leipsic, 1820). *Das Neue Testament iibersetzt und mit kurzen Erliuterungen u einem historischen Register* (Altona, 1832): *Das Buch Hiob ubersetzt* (Hamburg, 1821, 1830): — *Die Denkspriche Salomo's iibersetzt* (ibid. 1829): — *Hoseas iibersetzt* (Konigsberg, 1807): — *Adumbratio Qucestionis de Controversia inter Paullum et Petrus Antiochice Oborta*, etc. (Leipsic, 1818). See Furst, *Bibl. Jud.* 1, 124; Winer, *Handbuch der theol. Lit.* 1, 50, 172, 206, 212, 225, 261, 360; Zuchold, *loc. cit.* (B. P.)

Bockelsohn

SEE BOCCOLD.

Bockh, Christian Friedrich Von

a Protestant theologian of Germany, was born April 1, 1795, at Polsingen. In 1824 he was appointed pastor of St. James at Munich, and in 1830 dean and first preacher. From 1837 to 1843 he was a

member of the Bavarian diet, and in 1849 he was elected member of consistory. He retired from public life in 1865, and died Sept. 27, 1875. Of his publications we mention, *Sammlung von Predigten und Reden gehalten in den Jahren 1824-30* (Nuremberg, 1830): — *Pedigten in Nurnberg tund Miiinchea gehalten* (Munich, 1835): — *Erklldrung des kleiner Katechismus Luthers* (Kempten, 1857): —

Evangelischlutherische Agenda (Nuremberg, 1870): — *Fragen u. Antworten mit untergesetzten Bibelspruchen* (Kempten, 1871): — *Vierzehn agendarische Passions-Andachten* (Nuremberg, 1873). See Zuchold, *Bibl. Theol.* 1, 161 sq. (B. P.)

Bockhold, Johann.

SEE BOCCOLD.

Booking, Ralph Of

(*Radulphus Bockingus*), an English writer of Chichester, in Sussex, was a monk of the order of St. Dominic, and flourished about 1270. So greatly was he esteemed for probity and learning that Richard de la Wich, bishop of Chichester, made him his confessor. Richard, who died about 1255, was afterwards enrolled among the saints by Urban IV, and his life was written by Ralph, who dedicated it to Isabella, countess of Arundel. It is printed entire in the *Acta Sanctorum* (April 3) and in an abridged form by Surius (April 3). Pits and Bale ascribe also some sermons to this writer. See *Cave, Hist. Lit.* ii, 317; Landon, *Eccles. Dict.* s.v.

Bockshammer, Gustav Ferdinand

a Lutheran theologian of Germany, and pastor at Buttenhausen, in Wirtemberg, was born Jan. 13, 1784, and died Oct. 9, 1822. He is the author of, *Offenbarung und Theologie, ein wissenschaftlicher Versuch* (Stuttgart, 1822): — *Die Freiheit des menschlichen Willens* (ibid. 1821). See Winer, *Handbuch der theol. Lit.* i, 370, 482. (B. P.)

Bocksweihe

in Lithuanian religion, was a festival of atonement, which was celebrated long after the introduction of Christianity. The inhabitants of a village would assemble in the most spacious barn of the same; during the kneading of the dough of the cake for the festival by the women, the priest held a black goat by the horns, and the men laid their right hands on his back and

confessed their sins aloud, whereupon each of the penitents was hit by the priest, pulled by the hair, or punished in one or another way. Then the priest would slay the goat, sprinkle the blood over the men to atone for them, and take the meat home to sacrifice it to the deities, as he said. Then beer and wine were drunk, and the priest related heroic deeds of the forefathers until from drunkenness he could speak no more.

Bocler, Johann Wolfgang

a German theologian, originating from Livonia, was a Lutheran, and, after having filled several ecclesiastical offices, went to Cologne, where he abjured Protestantism in order to enter the ranks of the Catholic clergy. He died at Cologne in 1717. He wrote, *Der einfaeltigen Esthen aberglubische Gebrduche* (Cologne, 1691), and some works in favor of Catholicism. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bocock, John H., D.D.,

a Presbyterian minister, was born in Virginia in 1812. He was a graduate of Amherst College, and of Union Seminary, Virginia. He was for some years pastor of the Presbyterian Church in Georgetown, D. C., and died in Lexington, Va., July 17, 1872. He was a man of mark in the councils of the Church. See *Presbyterian*, August 3, 1872.

Bocquet, Nicholas

a French engraver, lived about 1600, and executed a number of indifferent prints, among which are, *Adam and Eve; St. Bruno kneeling before a Crucifix*.

Bocquet, Victor

a reputable Flemish historical and portrait painter, was born at Furnes in 1619. His works are in the different churches of the towns of Flanders. In the great church at Nieupoort are two altar-pieces by him, one of which, representing the *Death of St. Francis*, is highly esteemed. He also painted the principal altar-piece in the Church at Ostend, representing the *Deposition from the Cross*. He died in 1677.

Bocquillot, Lazare Andre,

a French theologian, was born at Avallon, April 1, 1649. He hesitated some time between the profession of arms and the ecclesiastical calling, and decided to accompany M. de Nointel, ambassador of France, to Constantinople. After two years' sojourn in that city he left, and finally returned to Avallon. He here acted as advocate, but, in spite of his success, he abandoned himself to dissipation. By the advice of his brother he retired to the house of the Carthusians, when he resolved to enter upon the ecclesiastical profession. He realized this project June 8, 1675; was appointed rector of Chasteleux, and held the position until 1683. He finally quitted it in order to return to France, remained three years at Port Royal, was appointed canon of the College of Montreal, and later of the Church of Avallon. He died Sept. 22, 1728, leaving *Homelies*, etc. (1688-1702): — *Traite Historique de la Liturgie Sacree*. (Paris, 1701): — *Courtes Instructions pour l'Administration des Sacrements*, etc. (ibid. 1697), and some writings to prove that *les auteurs ne doivent tirer aucun profit des ouvrages quils composent sur la theologie ou la morale*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bod, Peter

a Hungarian theologian and historian, was born Feb. 22, 1712, at Felső-Esernaton, in Transylvania. He studied at Nagy-Enyed, where he also was appointed librarian and professor of Hebrew. In 1740 he went to Leyden to Complete his theological studies. After his return, in 1743, he was appointed chaplain to the countess Teleki, and in 1749 he was called to Magyar-Igen as pastor of the Reformed Church, and died there in 1768. In his native language he wrote, *History of the Reformed Bishops of Transylvania* (Nagy-Enyed, 1766); in Latin he published, *Hungarorum quorundam Principum ex Epitaphiis Renovata of Memoria* (2 vols. 1764-1766): — *Historia Unitariorum in Transylvania* (posthumous, Leyden, 1781). See Winer, *Handbuch der theol. Lit.* i, 770; Rose, *Gen. Biog. Dict.* s.v. (B. P.)

Bode, Christoph August,

a German Orientalist, was born Dec. 28, 1722, at Wernigerode. He studied philosophy, philology, and theology at Halle and Leipsic, and was in 1754 appointed professor at Helmstedt, where he died March 7, 1796. He published, *Diss. in Auguralis de Primaeva Linguae Hebroeoe Antiquitate*

(Halle, 1747): — *Evangelium Secundum Matthaeum ex Versione Ethiopica*, etc. (ibid. 1749): — *Evangel. Secundum Matthaeum ex Versione Persica*, etc. (Helmstaidt, 1750): — *Evangel. Secundum Marcum, Lucam et Johannem ex Versione Persica*, etc. (ibid. 1751): — *Evangel. Secundum Marcum ex Versione Arabica*, etc. (Brunswick, 1752): *Novum N. J. Chr. Testamentum-ex Versione Ethiopica*, etc. (ibid. 1752-55): — *De Primaria Radicum Hebraeorum Significatione ex Dialectis Orientalibus* (Helmstadt, 1754): — *Fragmenta V. T. ex Versione Ethiopica*, etc. (ibid. 1755): — *De Spiritu Sancto, Dei Digito* (ibid. 1758). See Furst, *Bibl. Jud.* i, 124; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Doring, *Die gelehrten Theologen Deutschlands*, 1, 126 sq.; Winer, *Handbuch der theol. Lit.* i, 64, 65, 102; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bodecker, Herman Wilhelm

a Protestant theologian of Germany, was born May 15, 1779, at Osnabrück, and died at Hanover as pastor of St. James and George, Aug. 27, 1826. He published, *Ueber Confirmation und Confirmanden-Unterricht* (Erlangen, 1810): — *Christliche Predigten* (Hanover, 1826): — *Die christliche sittliche Bildung des Menschen für das Leben* (ibid. 1838): — *Andachtsbuch für christliche Badegäste* (ibid. 1830): *Sechzig Confirmations-Gedenkbldtter mit Vignetten* (ibid. 1839). See Winer, *Handbuch der theol. Lit.* ii, 73, 101, 171, 371, 387, 393; Zuchold, *Bibl. Theol.* i, 163. (B. P.)

Boden, George

an English Congregational minister, was born at Lea, Derbyshire, Jan. 27, 1793. He became an orphan early in life, and joined the Church in 1817. His only curriculum was a three years' course at Derby. At its close he settled at Green Bank, Nov. 1822. After laboring zealously and successfully here for twenty years, he removed to Middleton, near Youlgreave, where he preached another twenty years, and then retired to Matlock Bath, where he died Feb. 4, 1870. Mr. Boden's Christian character and fidelity were greatly esteemed. See (Lond.) *Cong. Year-book*, 1871, p. 305.

Boden, James

an English Congregational minister, was born in Chester in 1757. At the age of sixteen he professed faith in Christ. He pursued his theological studies at Homerton College, and settled in Sheffield in 1796, where he preached until 1839, when he resigned. His death occurred in 1841. See Belcher, *Historical Sketches of Hymns*, p. 92, 93. (J. C. S.)

Bodenheimer, Levi

a Jewish rabbi of Germany, was born Dec. 13, 1807, at Carlsruhe. He studied at Wurzburg, was received in 1830 by the Baden government as candidate for the rabbiship, and in 1831 was appointed rabbi of Hildesheim. In 1844 he was appointed for the Crefeld diocese, and died. Aug. 25, 1867. Besides some sermons, he published, *Das Lied Mosis*, etc. (Crefeld, 1856): — *Der Legen Mosis*, etc. (ibid. 1860). See Kayserling, *Bibliothek judischer, Kanzelredner*, 2, 247 sq.; Furst, *Bibl. Jud.* 1, 124; Zuchold, *Bibl. Theol.* i, 165. (B. P.)

Bodenschatz, Johann Christoph Georg,

a Protestant theologian of Germany, was born March 25, 1717, at Hof. He studied at Jena, not only theology, but also Orientalia and natural sciences. In 1750 he received a call as professor of Oriental languages to the university at Erlangen, but declined it on account of the small income connected with the position. He died in 1797 as superintendent and court-preacher at Baiersdorf. Bodenschatz is the author of, *Kirchliche Verfassung der heutigen, sonderlich der deutschen Juden* (Erlangen, 1748), a very learned and still valuable work; *Aufiichtiger teuschredender Hebrder, uiber den Ursprung, Schicksal, Kirchenwesen, etc., des jiidischen Volkes, besonders der heutigen deutschen Juden* (Frankfort, 1756). See Furst, *Bibl. Jud.* i, 124; Doring, *Die gelehrten Theologen-Deutschlands*, i, 131 sq.; Hoefler, *Nouv. Biog. Gen.*, s.v. (B. P.)

Bodhi

(Singalese, *wisdom*), is one of the three principles which influence a Buddhist priest. When under its power he is kind and tractable; he eats his food slowly, and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

Bodhisat

is a candidate for the Buddhaship. *SEE BUDDHISM.*

Bodhisatwa

is the incipient state of a Buddha, in the countless phases of being through which he passes previous to receiving the Buddhaship.

Bodin, Jean

a French Roman Catholic writer, was born at Angers (about 1530. He studied at Toulouse, and died at Laon in 1596. He is the author of a work, *Colloquium Heptaplomeres*, published by Subrauer (Berlin, 1841). This work contains a colloquy between a Jew, a Mohammedan, a heathen, a Catholic, a Lutheran, a Reformed Protestant, and a naturalist, in which Christianity is ranked below all the other religions. Another work of his, also a dialogue, and entitled, *Universce Natura Theatrum*, was suppressed. See Baudillart, *Jean Bodin et son Temps* (Paris, 1853); Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Gieseler, *Ecclesiastical History*, v, 140; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bodington, John

an English Congregational minister, was born at Spitalfields, Jan. 6, 1794, of Arian parents. He was converted when about thirteen, and joined the Congregational Church. His father, enraged at this step, drove him from home. The youth soon found generous Christian friends, however, who encouraged and helped him; and at the age of sixteen he began to preach in workhouses and to other small congregations. He received an academical training at Hoxton, and in 1813 became co-pastor at Back street, Horselydown. He immediately became very popular, and in 1815 was constituted sole pastor of his charge, which position he held till the close of 1858, when he resigned. He died Oct. 21, 1859. Mr. Bodington was neither eloquent nor learned-hence, after the ardor of youth had passed, his popularity ceased. He seldom left his own pulpit, and scarcely ever attended any meeting outside of his own circle. See (Lond.) *Cong. Year-book*, 1860, p. 177.

Bodley, Thomas

a Baptist minister, was born in Baltimore, Md., Nov. 5, 1792. In his youth he followed the seas for several years, and was in the War of 1812. He joined a Reformed, Dutch Church in 1816, and subsequently united with a Baptist Church; was licensed and afterwards ordained in Auburn, N. Y., in September, 1830; preached for a time at Saline, Mich., also at Adrian and Tecumseh, After preaching in one or two other places, he removed to Chillicothe, Ill., in 1850, where he preached for a year, then went to Lacon, and in January, 1872, moved to Princeton, and thence to Bradford, Stark Co., where he died, April 30, 1879. See *Minutes of Illinois Anniversaries*, 1879, p. 10, 11. (J. C. S.)

Bodn

in Norse mythology, was one of the three vessels in which the dwarfs Fialar and Galar gathered the blood of the murdered sage Quaser. They mixed it with honey, and thus prepared the drink of wisdom, or nectar of the gods.

Bodwell, Joseph Conner, D.D.,

a Congregational minister, son of Rev. Abraham Bodwell, was born at Sanbornton, N. H., June 11, 1812. . Having received his preliminary education at Woodman Academy in his native town, he entered Dartmouth College, from which he graduated in 1833. For two years he was a teacher in the Haverhill Academy, and taught also in Sanbornton for one year. He studied theology in Highbury College, London, England, graduating in 1838. His ordination occurred in the following year in the Church at Weymouth, Dorsetshire, over which he was pastor until 1845. In 1847 he was installed pastor at Bury St. Edmunds, Suffolk, from which he was dismissed in 1850, and returned to America. From 1852 to 1862 he was pastor of the Church at Framingham, Mass.; from 1862 to 1866 at Woburn; from 1866 to 1873 was professor of preaching and the pastoral charge in Hartford Theological Seminary, Conn., after which he resided in Hartford without charge until the close of his life. From 1861 to 1868 he was one of the editors of the *Boston Review*. He died at Southwest Harbor, Mt. Desert, Me., July 17, 1876. Dr. Bodwell published a number of sermons and addresses. See *Cong. Quarterly*, 1877, p. 410.

Body Of The Church

is the *nave*, of which the transept forms the arms, and the choir the head.

Body, Mutilation Of The,

a frequent practice, which we here consider only under certain aspects in reference to ecclesiastical affairs. *SEE CUTTING IN THE FLESH.*

I. *Its Bearing upon Clerical Orders.* — The Pentateuch forbade the exercise of the priest's office to any of the Aaronites who should have a "blemish," a term extending even to the case of a "flat nose" (^{<B17>}Leviticus 21:17-23); while injuries to the organs of generation excluded even from the congregation (^{<B1>}Deuteronomy 23:1). The prophets announce a mitigation of this severity (^{<B18>}Isaiah 56:3-5), and its stringency finds no place in the teaching of our Saviour (^{<B12>}Matthew 19:12), nor does any trace of it remain in the rules as to the selection of bishops and deacons in the pastoral epistles (^{<B1>}1 Timothy 3; ^{<B1>}Titus 1). Nevertheless, the Jewish rule seems to have crept back into the discipline of the Christian Church — witness the story of the monk Ammonius having avoided promotion to the episcopate by cutting off his right ear. One of the so-called apostolical canons, which provides that one-eyed or lame men who may be worthy of the episcopate may become bishops, "since not the bodily defect, but the defilement of the soul, pollutes" the man, leaves at least open the question whether such defects were a bar to the first reception of clerical orders. No general rule as to mutilation is to be found in the records of any of the early General Councils, but only in those of the non-oecumenical ones of the West, or in the letters, etc., of the popes, always of suspicious authority. The rule of the Church as to mutilations and bodily defects may be taken to be *generally* as follows: such mutilations, etc., were a bar to ordination, especially if self-inflicted; but, supervening involuntarily after ordination, they were not a bar to the fulfilment of clerical duties or to promotion in the hierarchy. There is, however, one particular form of mutilation — that of the generative organs — which occurs with peculiar prominence in early Church history, and is dealt with by special enactments. The most notorious instance of self-mutilation in Church history is that of Origen, who was, nevertheless, ordained by the bishops of Caesarea and Jerusalem; but he was condemned and sentenced to be deprived of his orders for self-mutilation by the Council of Alexandria, A.D. 230. According to the apostolical canons, while a man made a eunuch against his will was not

excluded from admission to the clergy, yet self-mutilation was assimilated to suicide, and the culprit could not be admitted, or was to be “altogether condemned” if the act was committed after admission. A layman mutilating himself was to be excluded for three years from communion. The Nicene Council (A.D. 325) enacted that, if any one had been emasculated by a medical man in illness, by barbarians, or by his master, he might enter or remain in the clergy; but, if any have mutilated himself, he is, if a cleric already, to cease from clerical functions, and if not already ordained not to be presented for ordination. *SEE EUNUCH.*

II. *As a Crime.* — An alleged decretal of pope Eutychianus (275-276), to be found in Gratian, enacts that persons guilty of cutting off limbs were to be separated from the Church until they had made friendly composition before the bishop and the other citizens; refusing to do so after two or three warnings, they were to be treated as heathen men and publicans. The eleventh Council of Toledo, can. 6, enacts that clerics shall not inflict or order the mutilation of a limb on any persons whomsoever, under penalty of losing the honor of their order and being subject to perpetual imprisonment with hard labor. The excerpt from the fathers and the canons attributed to Gregory III bears that, for the wilful maiming another of a limb, the penance is to be three years, or, more humanely, one year. The Capitulary of Aix-la-Chapelle, in 789, and the Council of Frankfort, 794, forbid abbots for any cause to blind or mutilate their monks. *SEE DISCIPLINE, ECCLESIASTICAL.*

III. *As a Punishment.* — Mutilation was no unfrequent punishment under the Christian emperors of the West: Constantine punished slaves escaping to the barbarians with the loss of a foot. The cutting-off of the hand was enacted against exactors of tribute who should fail to make proper entries of the quantities of lands, and against those who should copy the works of the heretic Severus. It is, nevertheless, remarkable that the 134th Novel finally restricted all penal mutilation to the cutting-off of one hand only. In the barbaric codes mutilation is a frequent punishment. The Salic law often enacts castration of the slave, but only as an alternative for composition (for thefts above forty denarii in value; for adultery with the slave-woman who dies from the effects of it). *SEE ADULTERY; SEE CORPORAL INFLICTIONS.*

Even in the legislation of the Church itself mutilation as a punishment occurs; but only in its rudest outlying branches, or as an offence to be

repressed. Thus, to quote instances of the former case, in the collection of Irish canons, supposed to belong to the end of the 7th century, Patrick is represented as assigning the cutting-off of a hand or foot as one of several alternative punishments for the stealing of money either in a church or a city within which sleep martyrs and bodies of saints. Another fragment from an Irish synod enacts the loss of a hand as an alternative punishment for shedding the blood of a bishop, where it does not reach the ground and no salve is needed, or the blood of a priest when it does reach the ground and salve is required. Instances of the latter case have been already: given in the enactments against abbots maiming their monks, which was, no doubt, done at least under pretext of enforcing discipline. In the *Excerptions* ascribed to Egbert, archbishop of York (but of at least two centuries later date), we find a canon that a man stealing money from the church-box shall have his hand cut off or be put into prison. *SEE CORPORAL PUNISHMENT.*

Boece (Boyce, Boys, Etc.), Hector

an eminent Scottish clergyman and historian, was born at Dundee about 1465. He received his early education in his native place, and completed his course of study at the University of Paris, where he took the degree of B.D. He became professor of philosophy in the College of Montaigu, but was called back to Scotland to become principal of the newly founded Kings College at Aberdeen, about 1500. It was a part of his duties in this office to read the divinity lectures. He was at the same time a canon of Aberdeen and rector of Tyrie in the same county. He died at Aberdeen, aged about seventy. His principal works are the lives of the bishops of Aberdeen and a Latin history of Scotland, entitled respectively *Vite Episcoporum Murthlacensium et Aberdonensium* (Paris, 1522), and *Scotorum Historia ab illius Gentis Origine* (1526). See *Encyclop. Brit.* (9th ed), s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. "Boethius."

Boece, Vulfin

bishop of Poitiers about 830, during the reign of Louis the Debonair, wrote a *Vie de Saint Junien*, abbot of Maire-l'Evescant, who lived in the 16th century; Mabillon published it in the *Acta Sanctorum Ord. Sanc. Ben.* p. 307. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boedromia

in Greek worship, was a festival celebrated yearly in memory of the assistance which Ion, or, according to others, his father Apollo, gave to the Athenians against Eleusis. It fell in the month Boedromion, which began in the middle of August. Boehm, Henry, a noted Methodist Episcopal minister, was born in Lancaster County, Pa., June 8, 1775. In 1798 he united with the Church, in 1800 received license to preach, and entered the Philadelphia Conference. After the General Conference of 1808, for five years he was bishop Asbury's travelling companion and assistant. He next served as presiding elder on Schuylkill, Chesapeake, and Delaware districts, and then again entered upon the pastorate, wherein he labored faithfully until his superannuation on account of the infirmities of age. On the division of the Philadelphia Conference he became a member of the New Jersey portion, and on its division identified himself with the Newark portion. On June 8, 1875, by direction of the Annual Conference, his centennial anniversary was celebrated in Trinity Church, Jersey City. He died Dec. 29 of that year. Mr. Boehm was remarkable for his gentleness of spirit and uniform courtesy. He had a vigorous, well-balanced mind, and showed no signs of speedy departure until his last sickness. He preached fluently both in German and English. His *Autobiography* was edited by Dr. J. B. Wakely (N.Y. 1875, 8vo). See *Minutes of Annual Conferences*, 1876, p. 43; Simpson, *Cyclop. of Methodism*, s.v.

Boehm, John Philip

a German Reformed minister, came to America from the Palatinate early in 1726. He had been a school-master in Germany, and was licensed by the Reformed (Dutch) ministers of New York city in 1729, by direction of the Classis of Amsterdam, Holland. Soon after his arrival in America, his ministry began at Whitpain, near Philadelphia. The erection of "Boehm's Church" occurred while he was there, and he served as its pastor until near the time of his death, May 1, 1749. "He was a man of strong will-power and decided character and doctrines." He held different doctrinal views from those of most of the members of his Church, and consequently had to resign some time before his death. See Harbaugh, *Fathers of the Germ. Ref. Church*, 1, 275; Corwin, *Manual of the Reformed Church in America* (3d ed.), p. 185.

Boehme, Anton Wilhelm

a Lutheran theologian of Germany and England, was born at Oestorff, in the County of Pyrmont, June 1, 1673. He studied at Halle, and went in 1701 to England, at the request of several German families residing there, who intrusted to him the education of their children. In 1705 he was appointed court-preacher to the prince George of Denmark; a position which he retained under queen Anne and George I. He died May 27, 1722. He wrote, *Discourses and Tracts for Promoting the Common Interest of True Christianity*: — *The Duty of Reformation*: — *The Doctrine of Godly Sorrow*: — *Plain Directions for Reading the Holy Bible*: — *The First Principles of Practical Christianity*. He also translated into English Arnd's *True Christianity*. His writings were published at Altona in 1731, with Rambach's preface, containing also a biography of Boehme. (B. P.)

Boehringer, Emmanuel C.,

a German Reformed minister, was born in Buergach, Germany; May 29, 1823. He emigrated to the United States in 1858; studied privately, and was ordained by the Classis of Philadelphia in 1859, and sent as missionary to Norfolk, Va. He returned to Philadelphia in 1863, and established the "Orphans' Home of the Shepherd of Lambs." He died Oct. 25, 1864, only four weeks after burying his wife, leaving six children as inmates of the Home which he had founded. He was a good man, and died universally esteemed. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:433-438. (D. Y. H.)

Boelen, Hermanus Lancelot

a minister of the Reformed (Dutch) Church, was pastor at Jamaica, Newtown, Oyster Bay, and Success, L. I., from 1766 to 1772, and from 1772 to 1780 at Oyster Bay and Newtown. In the time of the Revolutionary war in America, he was in sympathy with the English, and his prayers for the king greatly exasperated the Whigs, who were opposed to the English; so great was this exasperation that he left America in 1780 and returned to Holland. His language is said to have been "too pure and highflown for the people." He had a stentorian voice, though small of stature. Dr. Livingston desired and earnestly exhorted him to attend the meeting for union held in 1771, but he did not attend. The time of Boelen's death is unknown. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187.

Boelwerk

in Norse mythology, is a name which Odin gave himself, when he entered the service of Bangi as a servant, in order to gain admission to the cave in which the beautiful Gunlode, a giant-maiden, guarded the poetic nectar. Boelwerk came to her in the form of a snake, and changed himself into a beautiful youth, won her love, and remained three nights with her, for which she allowed him take three draughts of the nectar. He thus emptied all the vessels which contained the costly liquid, and fled.

Boer

in Norse mythology, was the son of Bure; his wife was a Jote-woman, Bestla, the daughter of Baulthorn; she presented him with three sons — Odin, Wili, and We. By these the giant Ymer was slain, whose blood drowned the earth, and from whose body a new world was formed. The bones became mountains and rocks, the blood water, and the skull the arched heaven.

Boethius (Buite, Boetius, Beode, Or Boich)

a Scotch *saint* commemorated Dec. 7, was the son of Bronach of Mainister-Buithe, of the race of Comla. He died upon the day on which St. Columba was' born, whose birth he is said to have foretold, and who afterwards came to the monastery and disinterred his remains. The *Four Masters* give the obit of Buit Mac Bronaigh, bishop of Mainister, at A.D. 521, which is generally accepted as the true date. A poor copy of *St. Buite's Life*, in Latin, is preserved in the British Museum.

Boethius, Hector

SEE BOECE, HECTOR.

Boethius, Heinrich

a Protestant theologian of Germany, who died May 5, 1622, is the author of, *De Religione Vera, Falsa, Pagana, Mahumedana, Judaica, Pontificia: — De Resurrectione, utrum ea Virtute Meritorum et Resurrectionis Christi, utrum ex Causa quadam Alia Futura: — Dissertatio de Persona Christi: Homilice Septema de Nativitate Christi super Vaticinium Jesaice cap. ix.* See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Boethius, Jacob

a Swedish theologian and scholar, was born at Kila-Sockn in 1647. He was successively professor of theology at Upsal, and pastor of Mora in Dalecarlia. He wrote a memorial against the unlimited power which Charles XI had introduced. He was arrested and condemned to perpetual imprisonment in the fortress of Noteborg. The Russians rescued him in 1702, but he was again imprisoned until 1710. He died at Vesteras in 1718. He wrote, *De Orthographia Lingua Succance Tractatus: — Murensius Bilinguis: — Epitome Logicce Aurivilli: —* some dissertations. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boetius

Saint, was a disciple of St. Fursey, and probably one of the three companions of St. Foillan (the brother of St. Fursey) who were killed with him, and buried with him in the Church of the Canons of St. Gertrude, in Belgium. *SEE BOTHIUS, Saint*.

Boettcher

SEE BOTTCHER.

Boetticher, Frederick William,

a German Reformed minister, was educated and ordained in his native country, Prussia. He is first met with in America at the Synod of Ohio, in 1835. While there he was admitted as advisory member of this body. He visited congregations in Ohio; served two in Belmont and Captains Creek during the years 1835 and 1836; after which nothing more is known of him. See Harbaugh, *Fathers of the Germ. Ref. Church*, 3, 487.

Boeye, Andre De,

a learned Flemish Jesuit, who was born in 1571 at Fumes, and died Jan. 24, 1650, at Antwerp, is the author of *Vitae Sanctorum Conjugatorum, qui in Matrimonio Virtutibus Illustres Vixerunt: Gloria Magnorum Patriarcharum, Joachimi et Annas: Vitae Sanctorum et Aliorum Illustrium Hominum Veteris Testamenti ab Adamo et Eva usque ad Joachimum et Annam*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Boyermaus, Theodore.

SEE BOYERMAUS.

Bog

(Slavic for *god*) is the etymon of the large number of names of deities joined to this syllable, as *Czernebog*, *Ipabog*, etc. *Bog-Triglaw* seems to have been pre-eminently worshipped as supreme god by the Slavonic nations. However, as there has been found not the least trace of a representation of this god among the monuments of the Wendian, and especially none among those of the Obotritian, heathens which were found in the early part of the 17th century near Prilwiz, in Mecklenburg-Strelitz, on the site of the ancient famous Rethra, the capital of the Obotrites, it is thought that Bog-Triglaw was an unknown god, and, as his worship did not promise immediate temporal blessings, he was worshipped very meagrely.

Boga

SEE BOGHA.

Bogan, Zachary,

a learned Puritan writer, was born at Little Hempston, in Devonshire, in 1625. He was educated at St. Alban's Hall and at Corpus-Christi College, Oxford, of which he became a fellow. He died from the effects of too close mental application, Sept. 1, 1659. He wrote, *Additions to Rous's Archeologicæ Atticæ* (5th ed. Oxford, 1658): — *View of Scriptural Threats and Punishments* (1653): — *Meditations of the Mirth of a Christian Life* (eod.): — *Help to Prayer* (1650): — *Homerus ἐβραΐζων; sive Comparatio Homerum cum Scriptoribus Sacris quoad Normam Loquendi* (1658): — and other works.

Bogardines.

SEE FRANCISCANS.

Bogardus, Cornelius (1),

a minister of the Reformed (Dutch) Church, was born Sept. 25, 1780. He studied theology under Dr. Livingston, and was licensed by the Classis of New York in 1808. He was pastor at Schenectady from 1808 to 1812,

where he died, Dec. 13, 1812. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187; Sprague, *Annals of the Amer. Pulpit*, 2, 187.

Bogardus, Cornelius, (2),

a clergyman of the Reformed (Dutch) Church, was born at Fishkill, N. Y., in 1785. He graduated from Union College in 1816, and from the seminary at New Brunswick in 1818, and engaged at once in the work of domestic missions in Madison and Warren counties, N. Y. He afterwards settled in small churches in Albany and Schoharie counties-Beaver Dam, 1821 to 1825; Wynantskill, 1826 to 1832; Boght, 1834 to 1838; Gilboa and Conesville, 1838 to 1842. Subsequently he taught school. He was a man of vigorous mind, and a writer of considerable power-especially in theological controversy. His work on *Baptism*, now out of print, is a good specimen of critical and logical ability. He was a plain, earnest, devout man, lacking in cultivation and refinement of manner, but well suited to the people among whom he ministered. He died in 1854. See Corwin, *Manual of the Ref. Church in America*, p. 187. (W. J. R. T.)

Bogardus, Everardus

the second minister of the Reformed (Dutch) Church in New York, Jonas Michaelius being the first. Mr. Bogardus arrived at New Amsterdam in 1633, with governor Van Twiller, and with Adam Roeland, Sr., the first teacher, and founder of the School of the Collegiate Church. Upon the reception of their minister, the people, who had hitherto worshipped in a loft over a horse-mill, erected a church edifice near the East River, in what is now Broad Street. Mr. Bogardus soon became involved in unfortunate conflicts with individuals and, with governor Van Twiller, whom he severely reprimanded from the pulpit as "a child of the devil." He came also into collision with governor Kieft, who caused charges against him to be preferred before the Classis of Amsterdam. The governor, who had been superseded by Peter Stuyvesant, and the domiinie sailed for Holland in the same vessel, Aug. 16, 1647, to account for their conduct; but the vessel was wrecked in Bristol Channel, off the coast of Wales, and both of them were lost. See De Witt, *Historical Discourse* Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 187. (W. J. R. T.)

Bogardus, Nanning

a minister of the Reformed (Dutch) Church, was pastor of the Church at Helderberg, Albany County, N. Y., from 1830 to 1833, and at Fort' Plain from 1834 to 1835. Next he was stated supply at Plattekill. From 1838 to 1842 he was pastor at Woodstock, Ulster County; Sharon, Schoharie County, from 1846 to 1848; Westerlo, Albany County, from 1849 to 1850; Gallupville, Schoharie County, front 1852 to 1856; stated supply at Canastota, Madison County, from 1858 to 1859; and stated supply at Spraker's Basin from 1861 to 1866. He died in 1868. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 188.

Bogardus, William R.

a prominent minister of the Reformed (Dutch) Church, graduated at Union College in 1813 and at the New Brunswick Theological Seminary in 1816. He was settled in Ulster County, N.Y., from 1817 to 1831, and at New Paltz and New Hurley, and at Acquackanonck, N. J. (now Passaic), from 1831 to 1856. He retired from active life in 1856, and died in perfect peace in 1862. He was a fearless, sound; and eloquent preacher, a successful pastor, and a man thoroughly fitted for his work. Hundreds of souls were converted under his ministry. He was the pioneer of the temperance reform in Ulster County. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 189; *Christian Intelligencer*, 1862. (W. J. R. T.)

Bogart, David Schuyler,

a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1790, studied theology under Dr. J. H. Livingston, and was licensed by the Synod in 1792. He was missionary "along the Hudson and to the North as far as St. Croix" in 1792, and was assistant at Albany from 1792 to 1796. He then served the Presbyterian Church at Southampton, L. I., from 1796 to 1806. His next charge in the Reformed Church was at Bloomingdale during 1806 and 1807, when he returned to Southampton and remained there until 1813. In that year he again left Southampton and was pastor in the Reformed Church at Success and Oyster Bay until 1826. He died in 1839. As a student he was zealous and indefatigable. In many departments of science and literature he extended his researches, and in all he sought truth rather than mere knowledge. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 189.

Bogdo Lama

in Mongolian religion, is the personification of the eternally lasting incarnation of the god Xaka, or Fo. He was one thousand years old before our time of reckoning, born of a pure maiden, spread a purified doctrine, and was translated alive into heaven; but his spirit rested upon an innocent boy, who now represents him. *SEE LAMA.*

Bogehold, Philip Wilhelm Moritz,

a Protestant theologian of Germany, was born May 24, 1815, at Miulheim, on the Rhine. He studied at Bonn and Berlin, and in 1839 was appointed rector of the Latin school at Dierdorf and second preacher there. The many duties connected with his twofold position obliged him to retire to Oberdreis, a quiet place where he could recruit his broken health. In 1845 he went to Altwied, and here it was that he commenced his inner-missionary work among the poor and destitute, for which he became afterwards so well known. In 1848 he was called as pastor of the prison at Dusseldorf, and in 1857 he accepted the same appointment at Moabit, near Berlin. In 1863 he received the pastorate of St. Elisabeth at Berlin, and in the capital of the German empire he founded those Christian institutions for both young and old, which have endeared his name to the whole Christian community. He died Oct. 16, 1873. See *Erinnerungen an Ph. W. M. Bogehold*, etc. (1873). (B. P.)

Boger, George,

a German Reformed minister, was born in North Carolina, Dec. 15, 1782. In early life he was admitted to the Church, and in 1798 was ordained and received as a member of the Synod of Carlisle, Pa. During the year 1818 he preached at Rowan and Cabarras, in North Carolina. While in that state, a period of twenty years, he preached 308 funeral sermons, baptized 1919 children, confirmed 607 persons, and solemnized 301 marriages. After living many years in retirement, he died June 19, 1865. See Harbaugh, *Fathers of the Germ. Ref Church*, 4:41.

Boggs, John M.

a Presbyterian minister, was a native of Pennsylvania. He graduated at Franklin College in 1840, and spent over one year in Princeton Seminary. He was pastor at Millersburg and Clark, at Paxton, Pa.; and at

Independence, Ia., where he died, Sept. 1, 1872, aged fifty-three years. See *Princeton Sem. Gen. Catalogue; Presbyterian*, Sept. 21, 1872.

Boggs, William

a Methodist Episcopal minister, was born in Belmont County, O., May 17, 1811. He was converted when about twenty-one, was educated at Norwalk Seminary, and in 1841 entered the North Ohio Conference. In 1864 his health gave way, and compelled him to become a superannuate, which relation he held until his death, June 7, 1869. Mr. Boggs was upright, straightforward, and guileless, as a man; plain, logical, and scriptural, as a preacher. See *Minutes of Annual Conferences*, 1869, p. 284.

Bogha (Or Boga)

a virgin of Leitir, in Dalaradia, commemorated as a saint on Jan. 22. In Dr. Todd's note, *Mart. Doneg.* p. 24, he says that AEngus, in the *Felire*, mentions "the decease of the daughters of Comhgall." Among the saints descended from the family of Maccarthenus and the race of Eochaidh are given Sts. Boga, Colma, and Lassara, virgins, with their genealogy, etc., Jan. 22. See Colgan, *Acta Sanc.*, App. 3, 741; Reeves, *Eccles. Antiq.* p. 237.

Bogie, James,

an English Wesleyan minister, was born at Capheaton, Northumberland, Feb. 28, 1757. He was converted at fifteen, and died in Liverpool, Oct. 4, 1837. His piety was genuine and his ministrations successful. See *Minutes of the British Conference*, 1838.

Bogos Version Of The Scriptures.

Bogos is a language or dialect spoken by a tribe numbering about 20,000 souls, and dwelling at the northern apex of the table-land of Abyssinia. One third of the tribe are Roman Catholics, and the remainder are Mohammedans and Abyssinian Christians, but without churches or priests, and in neglect of all religion. The British and Foreign Bible Society undertook, in 1880, to print a small tentative edition of the Gospel of St. Mark for that tribe. The translation was made by professor Rheinisch, an Egyptologist, from Dr. Krapf's Amharic Bible, by the assistance of Stefanos, a youth who was educated at Gondar, in Abyssinia. The translation is in the Abyssinian character. (B. P.)

Bogr

is the name of a sect of the Albigenses who appeared in the neighborhood of Cambrai. about the year 1225. Many of them were burned. See Landon, *Eccles. Dict.* s.v.

Bog

are favorite saints among the Russians. A figure of some patron saint, stamped in copper, is carried about in the pocket, or fixed in some small chapel in the house. The household bog is usually painted on wood; and in the houses of men of wealth and rank it is surrounded with precious stones, and tapers are burned before it. Among all classes they are held in the highest veneration. The most popular of the patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski.

Bogue, Horatius Publius D.D.,

a Presbyterian minister, was born at Winchester, Conn., Dec. 22, 1796. He graduated from Hamilton College in 1820, and studied at Andover Seminary in 1823. He settled successively at Butternuts, 1823 to 1829; Norwich, 1829 to 1833; Vernon village, 1833 to 1840; and Seneca Falls and as stated supply in Prebie, 1862 to 1864; East Hamburg, N. Y., 1864 to 1866. On the failure of his health he gave up regular ministerial labor, and for several years filled agencies for the Colonization and Jews' societies, making his headquarters in Syracuse. He finally laid aside all regular labor and removed to Buffalo, occasionally preaching, as his health allowed. He died there Jan. 23, 1873. His convictions were positive; his sermons commanded attention. See *Presbyterianism in Central N. Y.* p. 465; *Triennial Cat. of Andover Theol. Seminary*, 1870, p. 56.

Bogue, Publius Virgilius

a Presbyterian minister, was born at Farmington, Conn., March 30, 1764. He graduated from Yale College in 1787, and studied theology with his brother at Granville, Mass. He began his ministry at Winchester, Conn., and, after several prosperous years, he accepted a call to Hanover, now Kirkland; then, after a number of years, took charge of the Church in Vernon Centre. He next resided in Vermont a short time to recruit his health, and resumed his pastoral service at Georgia, in that state, and continued for twelve or fourteen years. He was then called to Sauquoit,

Central N.Y; after a successful period here, being disabled by the infirmities of age, he removed to Clinton, where he died, Aug. 22, 1836. See *Presbyterianism in Central N. Y.* p. 464.

Boguphal

a Polish prelate and historian, who died in 1253, as bishop of Posnania, left a *Chronicun Polonice* (printed in Sommertag's *Scriptores Rerum Silesice* [Leipsic, 1739], and separately [Varsovia, 1752]), which gives a history of Poland down to 1253; and was continued by Godislas Backso down to 1271. See. Hoefler, *Nouv. Biog. Generale*, s.v.

Bohan

STONE OF. Mr. Clermont Ganneau thinks he discovered this ancient landmark in the present "*Hajar el-Asbah* (stone of the finger) of the Bedawin, not far from the place where the Wady Daber enters into the narrow plain which separates it from the Dead Sea ("*Quarterly Statement, of the "Pal. Explor. Fund,*" April, 1871, p. 105). Subsequently he describes it (*ibid.* April, 1874, p. 80 sq.) as "the most northerly of four or five great blocks of rocks, probably fallen from the summit or flank of the mountain;" "very nearly cubical in form, and measuring two metres and a half in height," and "cloven in the middle." Dr. Tristram, however, thinks this conjecture, "though ingenious, yet hardly satisfactory" (*Bible Places*, p. 94).

Bohemian Version

SEE SLAVONIC VERSIONS.

Bohemond, Marc,

one of the leaders of the Crusades, was born about 1056. He was the eldest son of Robert Guiscard, a Norman, who had obtained by conquest the dukedom of Apulia and Calabria. From 1081 to 1085 he served under his father in a war against the Byzantine emperor Alexils Comnenus. At the death of his father, in 1085, he became involved in a war with his younger brother over the division of his dominions, but, he was speedily diverted from this strife by the Crusades. Accompanied by his cousin Tancred, he led an army of 10,000 cavalry and 20,000 infantry, with which he would have besieged Constantinople had he been able to persuade Godfrey of Bouillon to join him. In 1098 he besieged and took Antioch, of which he

assumed the principality. In 1101 he was defeated and taken prisoner by the Turks. After a captivity of two years he was released, and he returned to Europe to raise troops. He levied an army in France, with which he renewed the war with Alexius, but was unsuccessful, and was obliged to conclude a peace in 1108. He died at Canossa, in Apulia, in 1111. See Gibbon, *Decline and Fall of the Roman Empire*, 58, 60; Michaud, *Histoire des Croisades*.

Bohle, Samuel,

a Lutheran theologian of Germany, was born at Greiffenberg, in Pomerania, May 26, 1611, He studied at different universities, and died as professor of theology at Rostock, May 10, 1639. He published, *Tabulke Gram. Hebr.* (Rostock, 1638; Leipsic, 1637). — *Grammatica Ebrcea* (ibid. 1636): — *Scrutinium S.S. ex Accentibus* (ibid. eod.): — *Vera Divisio Decalogi ex Infallibili Principio Accent.* (ibid. 1637): — *Disputt. XIII pro Formali Significatione S.S. Cruenda* (ibid. eod.); — *Comment. Biblico-Rabbinic. in Es. Comment. in Malachiamz:* — *Ethica Sacra, sive Commentarium in Proverbia Solomonis.* See Winer, *Handbuch der theol. Lit.* i, 118; First, *Bibl. Jud.* i, 125; Steinschneider, *Bibliogr. Handbuch*, p. 25; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Bohlen, Peter Von

a Lutheran theologian of Germany, was born March 9, 1796, at Woppels in Westphalia; and died at Halle, Feb. 6, 1840, as professor of theology and Oriental languages. He published, *Symbolce ad Interpretationem S. Cod. ex Lingua Persica* (Leipsic, 1822) — *Die Genesis, histokrsch-kritisch erldutert* (Konigsberg, 1835; transl. by Heywood, Lond. 1862, 2 vols.). See Furst, *Bibl. Jud.* i, 125; Zuchold, *Bibl. Theol.* 1, 166, Winer, *Handbuch der theol. Lit.* i, 192, 199. (B. P.)

Bohme, Charles Lewis

a German Reformed minister, arrived in the United States in February, 1771. He was located in the congregation at Lancaster, Pa., on trial; and being successful he was retained until July, 1775, when he went to Hanover. There he remained until 1781, and then accepted a call from Baltimore. While there he became physically unable to perform his duties as a minister, and was compelled to resign. He was poor, and dependent on

his friends and church members for aid. The Church and the fathers in Holland contributed much to his relief. When he died is unknown. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2, 391.

Bohmer, Just Henning

a celebrated jurist of Germany, was born Jan. 29, 1674, at Hanover, After having occupied the highest positions in the University of Halle, he died Aug. 23, 1749. He wrote, *Dissertatt. Juris Ecclesiastici Antiqui, ad Plinium Sec. et Tertullianum, Genuinas Origines Præcipuar. Material. Juris Ecclesiastici Demonstrantes* (Leipsic, 1711): — *Entwicke lung des Kirchenstaats der ersten Jahrhunderte* (Halle, 1733): — *Institutt. Juris. Canon., Methodum Decretalium nec non 'ad Fera Catholicor. atque Protestantium Coimpos.* (ibid. 1738; 5th ed. 1770): — *Jus. Eccles. Protestantium*, etc. (ibid; 1714. 4 vols.; 5th ed. 1756-89). He edited *Corpus Jur. Can. Gregorii XIII Auctorit. post Emendcationem Absolutum Editum, Recensuit* (ibid. 1747, 2 vols.; new edition by E. L. Richter, Leipsic, 1834-38). He is also the author of a few hymns, two of which have been translated into English — viz.: *anlerstandner Siegesfirst* (*Lyra Germanica*, ii, 68: "O risen Lord! O conquering King!") and *Brich durch, meizn angefochtnes Herz* (ibid. p. 192: "Courage, my sorely tempted heart!"). See Dreyhaupt, *Beschreibung des Saal-Kreises* (Halle, 1751), 2, 589; Koch, *Gesch. des deutschen Kirchenliedes*, 4:373 sq. Winer, *Handbuch der theol. Lit.* i, 609 sq.; ii, 4, 8, 12, 28; Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedic des Sciences Religieuses*, s.v. Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Bohmer, Wilhelm

a Protestant theologian of Germany, was born at Burg, near Magdeburg, March 5, 1800. In 1824 he commenced lecturing at Berlin; was in 1825 professor at Greifswalde, in 1828 at Halle, and in 1829 again in Greifswalde. In 1832 he was called to Breslau, and died Nov. 25, 1864. He published, *Isagoge in Epistolam ad Colossenses* (Berlin, 1829): — *Die christlich-kirchliche Alterthumswissenschaft* (Breslau, 1830, 2 vols.): — *Hermogenes Africanus* (Stralsund, 1832): — *Symbolce Biblicæ ad Dogmaticen Christianam* (Vatislav, 1833) — *Theologische Auslegung des Sendschreibens an die Colosser* (ibid. 1835): — *Die christliche Dogmatik oder Glaubenslehre* (ibid. 1840, 2 vols.): — *Die theologische Ethik, christlichen Lebens* (ibid. 1847): — *System des christlichen Lebens* (ibid.

1853): — *Die Lehrunterschiede der katholischen und evangelischen Kirchen*. See Winer, *Handbuch der theol. Lit.* i, 89, 264, 608, 642, 644, Ztchold, *Bibl. Theol.* i, 167 sq. (B. P.)

Bohringer, Georg Friedrich,

a German Protestant theologian, who died at Basle, Switzerland, in 1879, is best known as the author of the history of the Church in biographies. In 1833 he had to leave Germany, on account of his liberal political and religious views. He went to Switzerland, and was in 1842 elected pastor at Glattfelden in Zurich. After 1853 he entirely devoted himself to historical studies, and when he had lost his sight his wife and son assisted him in his labors. The work which he left comprises twenty-four volumes, viz.:

Vol. i, *Ignatius, Polykarpus, Perpetua*; ii, *Ireneus*; iii, *Tertullianus*; 4: *Cyprianus*; v, *Origines. und slelmens*; 6: *Athanasius und Arius*; 7: *Basilius*; 8: *Gregor von Niyssa, Gregor von -Nazianz*; 9: *Chrysostonmus und Olympias*; 10: *Ambrbosius*; 11: *Anugustinnts*; 12: *Leo, Gregor der Grosse*; 13: *Kolumban und St. Gall, Bonifazius und Ansgar*; 14: *Anselm von Canterbury, Bernhard von Clairvaux, Arnold von Brescia*; 15: *Peter Abilard*; 16: *Heloese, Innozenz III, Franziskus von Assisi, Elisabeth von Thiiringen*; xvii, *Johannes Tauler*; 18: *Heinrich Suso, Johannes Rusbroek, Gerhard Groot*; 19: *Florentinus Radevynzoon, Thomas von Kemspen*; 20: *Johannes von' Wykliffe*; 21: *Konrad Waldhauser/Miliee on Krem sier, SMatthias von Janow*; 22: *Johann Huss*; 23: *Hieronimus von Prag. Das Conzil von Konstanz*; 24: *Hieronimus Savonarola*. See Zuchold, *Bibl. Theol.* i, 169. (B. P.)

Boias

are medical priests among the native Indians of the Caribbee Islands. They are also conjurors, each of whom has a particular genius, which he invokes. In order to become a Boia the candidate must abstain from certain kinds of meats from his infancy, and, while under instruction, live in a little hut where he is visited by no one except his instructor, subsisting on bread and water alone. He is purified by making incisions in his skin and administering tobacco juice freely. His body is afterwards rubbed over with gumor oil and then covered with feathers. When a Boia is summoned in case of sickness he immediately orders the fire extinguished; he then goes into a corner, where the patient is carried to him. After various incantations, of which tobacco-smoking is the principal ceremony, he

applies his mouth to the diseased part, pretending to suck away the disease. If the patient fails to get relief, he then turns priest and administers consolation to the afflicted, endeavoring to reconcile him to impending death.

Boice, Ira Condict,

a minister of the Reformed (Dutch) Church, was born in Somerset County, N. J. In 1823 he graduated from Dickinson College, and in 1826 from New Brunswick Seminary. He was licensed by the Classis of New Brunswick in 1826. He was pastor at Salem and Union from 1826 to 1829; at Bergen Neck from 1829 to 1844; at Claverack from 1844 to 1859; and at North Hempstead from 1859 to 1870. He died in 1872. He was an honest, straightforward, earnest man, without guile or hypocrisy. His preaching was, in a sense, the reflection of his personal character. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 190.

Boich

SEE BOITHIUS.

Boies, Charles Alfred

a Congregational minister, was born in Boston, in June, 1838. For a year after the close of his college course at Yale (1860), he was an instructor in Florida. In the fall of 1861 he entered the seminary at Princeton, where he remained through the winter and then went to Keene, N. H. He at once began to preach in the neighboring town of Roxbury, taking also an active part in the Sunday-schools of that neighborhood. In Sept. 1862, he entered the seminary at Andover, and remained there till January, when his health gave way. He died at Keene, May 14, 1863. See *Obituary Record of Yale College*, 1863.

Boies, Harper

a Congregational minister, was born at Blandford, Mass., April 21, 1797. He was a graduate of Williams College and of Auburn Theological Seminary. His ministerial career began in Tolland, Mass., where he labored for nearly one year; removing to Harpersfield, N. Y., he was installed pastor of the Church there in the summer of 1830. In Feb: 1835, he left Harpersfield for Dalton, Mass., where he preached about three years. Compelled to relinquish the ministry by failing health, he commenced

teaching in Granville; but in 1850 he returned to Harpersfield, by the invitation of the Church, where he remained until the close of his life, March 7, 1867. See *Cong. Quarterly*, 1868, p. 214.

Boileau, Charles

a French abbot and priest, was born at Beauvais, and died in 1704. He wrote, *Des Pensees Choisies, sur Differens Sujets de Morale* (Paris, 1707): — *Homelies et Sermons sur les Evangiles du Careme* (ibid. 1712, 2 vols.): — *Panegyriqus es des Saints* (1718). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Boileau, Jacques

a French Roman Catholic theologian, was born in Paris, March 16, 1635. In 1662 he took his degree as doctor of theology, was in 1671 dean and grand-vicar at Sens, in 1694 canon at SainteChapelle and dean of the Sorbonne, and died Aug. 1, 1716. He published, *De Tactibus Impudicis* (Paris, 1695): — *Historia Flagellantium* (ibid. 1700): — *De Re Vestiana Hominis Sacri* (Amsterdam, 1704), and other treatises. See Du Pin, *Bibl. Ecclesialstique du dix-septieme Siecle*, torn. v; Nicéron, *Memoires*, xii; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 456, 457 603, 612, 648, 918; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Boileau, Jean Jacques

a French theologian and biographer, was born near Agen in 1649. He was canon of the collegiate Church of St. Honore at Paris, where he died, March 10, 1735. His principal works are, *Lettres sur Diffieens Sujets de Morale et de Piete* (Paris, 1737): — *Vie de Madame de Liancourt* (ibid. 1698, 1779). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boinest, T. S.

a Lutheran minister, was pastor of the Bethlehem Church, Pamaria, S. C. He died Sept. 3, 1871 aged forty-three years.; See *Lutheran Observer*, Sept. 22, 1871.

Bois, John, D.D.,

an English prelate, was descended from an ancient family in Kent. He was educated fellow of Clare Hall, Cambridge; was preferred dean of Canterbury; became famous for his postils in defence of the Anglican liturgy, and died about 1625. His life was pious, though “a great prelate in the Church did bear him no great good-will for mutual animosities between them, while gremiais in the university; the reason perchance he got no higher preferment.” See Fuller, *Worthies of England* (ed. Nuttall), 2, 155.

Boise, John,

a divine of the first part of the 17th century, was born at Elmeseth, Suffolk, being the son of the minister of that place. He was educated at Hadley School and St. John’s College, Cambridge, of which he was chosen fellow. Here he read in bed a Greek lecture to such young scholars as preferred *antelucana studia* before their own ease. He was one of the translators of the Bible appointed by king James, and wrote learned notes, etc., for Sir Henry Savill’s edition of Chrysostom. He became parson of Boxworth, Cambridgeshire, and prebendary of Ely. He died “about the beginning of our war-like disturbances.” See Fuller, *Worthies of England* (ed. Nuttall), 3, 187.

Boisgelin, Jean De

Dieu Raymiond de Cuce de, a French prelate and theologian, was born at Renies, Feb. 27, 1732. Destined from infancy for the ecclesiastical profession, he was appointed successively grandvicar of Pontoise, bishop of Lavaur, and archbishop of Aix. While president of the States, a canal was built, which bore his name; he also founded an institution for the education of poor girls, and several other useful establishments. In 1789-97 he was sent as deputy of the clergy of Aix to the States-General, where he jealously fought against the union of the three orders, and voted for the abolition of the feudal privileges, and for the annual assessment of the tax. He was elected president of the assembly Nov. 23, 1790, where he combated the motion which gave to the assembly the power to dispose of all the goods of the Church. He proposed the convocation of a general council, and published a writing entitled, *Exposition des Principes des Eveques de l’Assemblée*. After the session of the constituent assembly, a constitutional archbishop having been appointed to Aix, M. de Boisgelin retired to England, and did not return to France until after the signature of

the Concordat. In 1802 he was appointed archbishop of ours, and a little later was made cardinal. In 1765 he pronounced the funeral oration of the Dauphin, son of Louis XV; in 1766 that of Stanislas, king of Poland; in 1769 that of the Dauphin, and the discourse at the coronation of Louis XVI at Rheims. In 1776 he became member of the French Academy, in place of the abbot of Voisenon. He died at Angeryilliers, Aug. 22, 1804. He wrote, among other works, *Art de Juger par L'Analyse des Idles* (Paris, 1789): — *Discours sur le Retablissement de la Religion*: — *Heroïdes d'Ovide*, translated into French verse without the name of the author (ibid. 1786): — *Le Psalmiste, traduction des Psaumes en vers, precedee d'un Discours sur la Poesie Sacree des Hebreux* (Lond. 1799). This work was published in order to supply the wants of some families of French emigrants. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boisil

praepositus (or prior) of the monastery of Mailros, under abbot Eata, is described by Bede (*Hist. Eccl.* 4:27) as a man of great virtues and of a prophetic spirit; several instances of his power of predicting events are given, which Bede seems to have learned from Herefrith and Sigfrid. Whatever may be the truth of these stories, it seems certain that it was through Boisil that Cuthbert obtained admission at Mailros and the tonsure. Another of his favorite pupils was the famous Egbert. Boisil probably died about 664. He was not only a scholar, but an indefatigable preacher in the villages of the north. Relics of him are preserved at Durham, and his memory is observed on Sept. 9. See Mabillon, *Acta Sanctorum*, O. S. B. Saec. 2, p. 850.

Boisleve, Pierre

a French theologian, was born at Saumur, Sept. 12, 1745. He received the degree of doctor of law after having embraced the ecclesiastical profession; and, invested with the vicariate of St. Michael of Angers, he showed a remarkable talent in examining the proceedings which the presidial of that city forwarded to him. He was afterwards appointed canon of the collegiate Church of St. Martin, and vicepromoter of the diocese. During the Revolution he refused to take the required oath, left Angers, and went to Passy to dwell in a house furnished by his old schoolfellow, M. de Maille, bishop of St. Papoul. After the conclusion of the Concordat, he was appointed honorary canon of Notre Dame. Boisleve pronounced the

sentence of divorce between Napoleon and Josephine, Jan. 16, 1810. He became afterwards titular canon, vicargeneral, and director of the monks of the Hotel-Dieu and the nuns of the Congregation. He died at Paris, Dec. 3, 1830. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boismont, Nicholas Thyrel De,

a French preacher, was born in a village of Normandy about 1715. Devoted to pleasure, he neglected his studies until sent to Paris, where he acquired a high reputation for his sermons, his knowledge of character, etc. He succeeded Boyer, bishop of Mirepoix, as a member of the French Academy in 1755. His literary success was great, and a discourse delivered by him on charity caused £150,000 to be collected for that object. He was highly eulogized for his talents. He died at Paris, Dec. 20, 1786. He wrote, *Lettres Secretes sur l'Etat Actuel de la Religion et du Clerge de France* (178-83), and other works, some of which were not published until after his death. Among them was *De la Necessite. d'Orner les Verites Evangeliques*. His sermons and discourses were published under the title *Oraisons Funebres,- Panegyriques et Sermons* (Paris, 1805). See Hoefler, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 2, 187. (B. P.)

Boisot, Charles

a Flemish theologian, a native of Brussels, was at first canon regular of Groenendael, and afterwards abbot of Sonnebeck, in the territory of Ypres. He died Aug. 27, 1636. He wrote *Ordinationes et Statuta ad Regulam S. Augustini* (Cologne, 1628). See Hoefler, *Nouv. Biog. Gen.*, s.v.

Boissard, George David Frederic

a French Protestant theologian, was born at Montbelliard, Aug. 16, 1783. His first instructor was his father, a Lutheran minister, and he completed his studies at the Central School of Strasburg, where he distinguished himself in mathematics. By the study of theology, he prepared himself for the evangelical ministry, to which he was consecrated Oct. 11, 1803. He was appointed in 1804 pastor of the Lutheran Church of Lille, which he had charge of organizing, and from which he passed, in 1807, to the Church of his communion recently established at Nancy. Two years later he was called to Paris, where he entered upon the duties in the Temple on the Rue de Billettes. His labors were universally esteemed, and he showed

remarkable zeal in directing the religious instruction of the colleges of Louis the Great, Henry IV, and St. Louis. He was member of the Society of Evangelical Missions, of the Biblical Society, of the Protestant Society of Forethought and Mutual Relief, of the Society of Christian Morality, and of the Society of Encouragement of Elementary Instruction among the Protestants of France. He died at Paris, Sept. 16, 1836. He wrote a number of books, among which we mention, *Catechisme t Usage de v'Enforce Evangelique* (Lille): — *Discours Prononce dans le Temple Chretien de la Confession d'Augsburg* (Paris, 1811): *Histoire de la Bible* (ibid. 1813): — *Celebration de la Troisieme Fete Sculaire de la Reformations* (ibid. 1817) *Recueil de Cantiques a 'L Usage des Chrntiens Evangeliques*, etc. (ibid. 1819). In collaboration with other pastors he published *Principes de la Religion Chretienne*, etc. (ibid. 1826): — *Instructions Chretiennes a l'Usage de la Jeunesse*, etc. (ibid. 1832). He also wrote a great number of funeral discourses for the obsequies of various persons; among others, J. M. Soehlné (1815); count Rapp, peer of France (1821); Dr. Wurtz (1823); Clementine Cuvier, daughter of the celebrated naturalist. See Hoefer, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclop des Sciences Religieuses*, s.v.

Boissierre, Joseph De La Fontaine De La,

a French priest of the Oratory, who died at Paris in 1732, aged eighty-four years, left six vols. of *Sermons* (Paris, 1730, 1731), which are highly esteemed. — Landon, *Eccles. Dict.* s.v.

Boisville, Jean Francois Martin De

a French theologian, was born at Rouen, Jan. 12, 1755. He entered upon the ecclesiastical profession, as his parents had designed. He took his degrees at the Sorbonne, and was appointed canon of the Cathedral of Rouen. Returning to his native city after the Revolution, he was chosen by the archbishop for one of the grand vicars. He left this position in 1801, and retired to Havre, where he devoted himself to study, to religious duties, and cares which taxed the feebleness of his health. In 1822 he was made bishop of Dijon, which position he filled worthily until his death, May 27, 1829. He wrote a translation in verse of *L'Imitation de Jesus Christ* (Paris, 1818). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boivin, Jean Gabriel,

a French Franciscan, who was born at Vire, in Normandy, and died in 1681, left a course of philosophy and another of theology, each in four vols.; the latter is called *Theologia Scoti et Subtilitas ejus ab Obscuritate Liberata et Vindicata*. Five editions were printed between 1664 and 1682. — Landon, *Eccles. Dict.* s.v.

Bokum, Hermann

a German Reformed minister, was born at Königsberg, Prussia, Jan. 2, 1807. He received an excellent classical education, and came to America in 1826. After a few years, he became professor of the German and French languages in the University of Philadelphia. He was licensed to preach in 1842, and was ordained pastor of Columbia and Marietta, Lancaster Co., in 1843. After two years he removed to Cincinnati, O., where he was engaged in teaching, and in 1854 pursued similar labors in Knoxville, Tenn. At the breaking-out of the Rebellion his property was confiscated by the Confederacy, and he came North. He was engaged by the Federal government in various capacities, chiefly as chaplain in the army, and labored efficiently in the hospital at Turner's Lane, Philadelphia. He received, at the close of the war, the appointment of commissioner of immigration in Tennessee, and returned to Knoxville. The office being discontinued in 1869, he removed to Atlanta, Ga., and became pastor of a German congregation. In 1873 he returned to Philadelphia, where he engaged in general missionary work, devoting a portion of his time to teaching and literary work, until his death in Germantown, Aug. 5, 1878. He was a sincere and devoted Christian, and a man of fine literary attainments. He was author of a *German and English Grammar*, and translated McIlvaine's *Evidences of Christianity* into German, besides writing extensively for several religious papers. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5, 314.

Bol (Or Boll), Hans

a Flemish painter and engraver, was born at Mechlin, Dec. 16, 1534, and studied under an obscure artist for some time; then visited Germany, where he copied the works of some of the most eminent masters. He died in Amsterdam, Nov. 29, 1593. The following are his principal works: *The Reconciliation of Jacob and Esau*; *The First Interview between the*

Servant of Abraham and Rebecca. See *Spooner, Biog. Hist. of the Fine Arts*, s.v.; *Hoefler, Nouv. Biog. Generale*, s.v.

Bolam, John,

an English Wesleyan minister, was born at Gateshead, Dec. 13, 1802. At an early age he attended Wesley's Orphan-house School at Newcastle. He was converted in 1819, was sent to his first circuit in 1824, and four years afterwards was appointed to the Shetland Islands, where he endured much privation. In many subsequent spheres his labors were greatly blessed. He retired after forty-two years' service, and died at Worksop, Nottinghamshire, June 5, 1872. Bolam was a man of varied ability, of uniform piety, and abiding friendship. Strength and acuteness marked his efforts, and his power of analysis and skill in composition were considerable. Of popery he was an uncompromising enemy, and in his later years his pen was often employed in exposing and denouncing its errors. See *Minutes of the British Conference*, 1872, p. 29.

Boland, Elijah N.,

a minister in the Methodist Episcopal Church South, was born in Muscogee County, Ga. He embraced religion about the close of the Mexican war, and in 1855 united with the Georgia Conference. Mr. Boland's education was limited, but by studious habits he became very efficient. He worked hard all the day, studied nights, and preached Sundays. He enlisted in the forty-sixth regiment Georgia Volunteers, with the expectation of being made chaplain, in which he was disappointed. He died in one of the hospitals, September, 1863. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 454.

Bolcan (Or Olcan)

is the name of two Irish saints.

1. Bishop of Derkan or Airthir-muge, lived about A.D. 440, in the north of Ulster. He was found, when an infant, beside his dead mother, by Darius, a chief of Carsedna; and was baptized by St. Patrick, who later put him over the Church of Rath-mugia (or Airthir-mugia). St. Patrick afterwards sent him to Gaul, from which he returned (date uncertain), and was in all probability a bishop in A.D. 480. Ussher gives the date of his consecration

as bishop of Derkan (or Clonderkan), in Dalriada, as 474. A story is told of his having been induced by menaces to baptize Saran, a chief in Dalriada; and of St. Patrick's foretelling that for his indiscretion his church would be thrice destroyed. Reeves notes that the Church of Armoyn (Airthir-muge) has had its property gradually merged in the episcopal property of Connor, so that three fourths of the parish have been from time immemorial the property of that see. His day in the calendar is Feb. 20.

2. In speaking of St. Bolcan, Colgan (*Acta Sancto rum*, p. 377, n.) says there is another saint in Ireland called Bolcan, who is venerated in the church of Kill-chusle, County Roscommon; and that he is always enumerated by Tirechan and Aengus among the presbyters and abbots who were disciples of St. Patrick, being commemorated July 4. Alb. Butler (7, 61) says that his relics remain at Kilmore, where his monastery stood. Lanigan (*Eccl. ist. Ir.* i. 256, 344) calls him Olcan of Kilmoyle.

Bold, John,

an English clergyman, was born in Leicestershire in 1679, and educated at St. John's College, Cambridge. Having entered into holy orders, he took the curacy of Stony Staunton, Leicestershire, where he labored for about fifty years. He died in 1757. His publications include, *The Sin and Danger of Neglecting the Public Service of the Church* (1745): — *Religion the most Delightful Employment*: — *The Duty of Worthy Communicating*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Boldetti, Marco Antonio

an Italian antiquarian, was born at Rome, Nov. 19, 1663. He was writer of the Hebrew language at the Library of the Vatican, and on Saturday he assisted at the Jewish service at the Church. For more than thirty years he was inspector of the cemeteries of Rome. He refused the episcopal honor which pope Clement XI offered him. He died Dec. 4, 1749, leaving *Osservazioni sopra i Cimiteri de' Santi Martiri ed Antichi Christiani di Romai* (Rome, 1720). See Hoefler, *Nouv. Biog. Generale*, s.v.

Boldich, Ernst Christian,

a Lutheran theologian of Germany, was born at Sonderburg, Nov. 9, 1647. He studied at different universities, and became in 1687 pastor at Cronenburg, where he died in 1706. He wrote, *Diss. de Pontifice*

Hebrceorium Maximo: — Christliche — Entdeckung der Calvinischen Betrieglichkeit, etc. See Seelen, *Athence Lubecenses*; Moller, *Cimbria Litterata*; — Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Boldoni, Ottavio,

a learned Italian theologian, was born in 1600. He belonged to the order of Barnabites, and became bishop of Terano in 1661. He died in 1680, leaving, *Theatrum Temporarium*, etc. (Milan, 1636): — *Dies Attici* (ibid. 1639): — *Epiqraphica* (Perugia, 1660; Rome, 1670). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boldrini (Or Boldini), Nicolo

(called *Vicentino*), an Italian wood-engraver, was born at Vicenza about the year 1510, and executed a number of pictures after Titian. The following is a list of his principal religious works: *The Wise Men's Offering*; *St. Jerome Praying*, *St. Catheine*; *St. Sebastian and Four other Saints*.

Bolduc, Jacques,

a French theologian, was born at Paris about 1580. He was a Capuchin monk, and his oratorical talent acquired for him some reputation. His theological works were sought for on account of their singularity, and for the paradoxes which they contained. He wrote, *Commentarium in Epistolam S. Judce* (Paris, 1620): — *Commentariae in Librum Job* (ibid. 1619, 1631, 1638): — *De Ecclesia post Legem* (ibid. 1630): — *De Ecclesia ante Legem* (Lyons, 1626): — *De Orgio Christiano libritres, in quibus Declarantur Antiquissima Sacro-sanctce Eucharistica Typica Mysteria* (ibid. 1640). These ancient mysteries consisted, according to the author, in the institution of the sacrament of the eucharist by Adam, who cultivated wheat, and by Noah, who made wine. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bolgeni, Giovanni Vincente,

an Italian theologian, was born at Bergamo, Jan. 22, 1733. He entered the Jesuit order, and became professor of philosophy and theology at Macerata. At the suppression of this society, he was called to Rome by pope Pius VI, who appointed him his theological penitentiary. Bolgeni published a great number of works, in which he strongly sustained the

principles professed by the Jesuits. In a pamphlet which he published in 1794, he went so far as to give the name of Jacobins to all the Jansenists or constitutionalists. Five years later, he wrote in favor of the oath which the Roman republic required of the institutors and public functionaries, but was obliged to retract before the sacred college assembled at Venice to elect a pope. He died at Rome, May 3, 1811. His principal works are, *Esaine della Vera Idea della Santa Sede* (Macerata, 1785): — *Il Critico Corretto, Ossia Ricerche Critiche* (ibid. 1736): — *Economia della Fede Cristiana* (Brescia, 1790). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bolivar, Gregorio De,

a Spanish missionary and publicist, lived in the early half of the 17th century. He belonged to the order of Saint Francis of the Observants. For twenty-five years he preached the Gospel to the people of Mexico, of Peru, and of several other parts of America, where European civilization had not penetrated. He was also, it is said, versed in medical science. He wrote *Memorial de Arbitrios para la Reparacion de Espana* (Madrid, 1626): — also an account of his travels, which has not been published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boll, Friedrich Christian,

a German Protestant minister, who was born in 1777, and died Feb. 12, 1818, as pastor of St. Mary at Neutbrandenburg, is the author of, *Von dem Verfall und der Wiederherstellung der Religiosität* (Neustrelitz, 1809) 3: — *Predigten über Luther's Leben und Wirken* (Rostock, 1818). See Winer, *Handbuch der theol. Lit.* ii, 46, 209. (B. P.)

Boll, Hans

SEE BOL.

Bollandus (Or De Bollandt), Sebastian,

a Dutch theologian, a native of Maestricht, entered the house of the Recollects, and taught philosophy and theology. He died at Antwerp, Oct. 13, 1645. He is known as the editor of the following works: *Historica, Theologica et Moralis Terræ Sanctæ Elucidatio, Auctore Francisco Quaresmio* (Antwerp, 1639): — *Sermones aurei Fratris Petri ad Boeues, in Dominicis et Festa per Annum* (ibid. 1643). The monk, Pierre aux Boeufs,

who is mentioned in this work, was doctor and professor of theology. See *Hoefer, Nouv. Biog. Generale*, s.v.

Bolles, Augustus

a Baptist minister, was born at Ashford, Conn., Dec. 28, 1776. He began to preach in 1810, and was ordained pastor of the Church at Tolland in May, 1814, where he remained until 1818, when he became pastor of the Church at Bloomfield, continuing in office until 1825. That year he took up his residence at Hartford, and supplied, for a number of years, churches without pastors. For nearly four years he had charge of the *Christian Secretary*. After an absence of two years in Indiana, where he organized a Church at La Porte, he returned to Connecticut, and began, in 1839, to preach for the Church at Colchester, and supplied them for several years. He died in that place some time after 1859. See Sprague, *Annals of the Amer. Pul.*, 6, 478; Cathcart. *Bapt. Encycl.* p. 110. (J. C.S.)

Bolles, David

a Baptist minister, was born at New London, Conn., Jan. 14, 1743. He was ordained an evangelist in October, 1797; served as pastor of the First Baptist Church at Hartford in 1801, and died Feb. 14, 1807. See Sprague, *Annals of the Amer. Pulpit*, 6, 474.

Bolles, David C.

a Baptist minister, was born in Connecticut, Feb. 2, 1793, and graduated from the Newton Theological Institution in 1832.; He was ordained soon after, and for a time was pastor of the Church at Southbridge, Mass. Subsequently, he removed to Ohio, in which state he was pastor successively of churches in Granville, Athens, and Jackson. He died in the last place, April 2, 1840. See *Newton General Catalogue*, p. 10. (J. C. S.)

Bolles, John

a layman prominent among the early Baptists of this country, was born at New London, Conn., in August, 1677. His mother and only brother and sister were murdered by a young lad named John Stoddard, leaving him the only surviving child of his father, Thomas Bolles. When he had reached the age of thirty he became dissatisfied with the religious tenets of the "standing order," and joined the Seventh-day Baptist Society, being immersed by John Rogers the elder. Well educated, familiar with the Bible,

independent in fortune, earnest in his convictions, and of a proselytizing spirit, bold, and fond of discussion, Mr. Bolles engaged very actively in polemical controversy, and wrote and published many books and pamphlets, some of which, yet extant, prove him to have been fluent with the pen and adroit in argument. A man of so much decision and earnest conviction on the subject of Church and State was sure to meet with persecution. For going, with several others of like faith, from Groton and New London to attend Baptist worship at Lebanon, he was arrested, imprisoned, then heavily fined — the sentence being that if fine and costs were not paid he should be flogged on the bare back for nonpayment of fine, and then lie in jail until payment of costs. He received fifteen stripes, and his companions ten each. The knowledge of this outrage was spread far and wide, and, especially in Rhode Island, the land of religious freedom, awakened the greatest indignation. It has been well said by Hon John A. Bolles, a descendant of John Bolles: “There seems to be a sort of poetical justice in the fact that justice Backus’s [the trial justice in the case of John Bolles] grandson, a child of eighteen months at the date of this flogging, became himself a Baptist preacher and the historian of the Baptists.” Mr. Bolles died at New. London, Jan. 7, 1797. Among the productions of his pen, were, *A Message to the General Court at Boston*. (May, 1754): — *True Liberty of Conscience,, etc.*: — *A Reply to Jacob Johnson’s Answer to my Booke, etc.*: — *A Brief Account of Persecutions in Boston and Connecticut Governments (1758)*: — *Objections to the Confession of Faith of the “Standing Order.”* Another of the books of Mr. Bolles is called *Good News from a Far Country*, designed to prove Roger Williams’s doctrine that the civil government “has no authority from God to judge in cases of conscience.” See *Bolles Genealogy*, p. 8-11. (J C. S.)

Bolles, Lucius, D.D.,

a Baptist minister, was born at Ashford, Conn., Sept. 25, 1779, and was licensed to preach in 1803. He graduated from Brown University in 1801, having been converted at college. He was first pastor at Salem, Mass., which Church he served twenty-two years. He was elected corresponding secretary of foreign missions in 1826. In 1841, Dr. Bolles made a missionary tour beyond the Alleghany Mountains. He died, full of faith and hope, Jan. 5, 1844. He published a number of sermons. See Sprague, *Annals of the Amer. Pulpit*, 6, 474.

Bolles, Lucius Stillman

a Baptist minister, son of the preceding, was born at Salem, Mass., July 16, 1808, and graduated from Brown University in 1828. It was his purpose to enter the medical profession, and with this end in view he studied at the medical school of Harvard College, and received the degree of M.D. in 1831. Subsequently he spent two years at the Newton Theological Institution, 1831-33, and was ordained at Lynn, Nov. 20, 1833. Here he remained until his death, which occurred July 24, 1837. See Sprague, *Annals of the Amer. Pulpit*, 6, 476; *Bolles Genealogy*, p. 29; *Newton General Catalogue*, p. 12. (J. C. S.).

Bolles, Matthew

a Baptist minister, son of David, was born at Ashford, Conn., April 21, 1769. He began to preach at Lyme in 1812. He was also pastor at Fairfield, at Milford, N. H., and at Marblehead and West Bridgewater, Mass. He died Sept. 26, 1838. See Sprague, *Annals of the Amer. Pulpit*, 6:478; *Bolles Genealogy*, p. 26.

Bologna, Council Of

(*Conciliuin Bononsiense*), was held in 1317 by Raynaldus, archbishop of Ravenna, and eight of his suffragans. Twenty-four articles were published. In them allusion is made to the licentious life of the clergy, which rendered them an object of contempt to the people, and gave them a handle for usurping the property and rights of the Church. In canon 4 it was forbidden to the clergy to carry arms, and to enter any place of bad fame; it also minutely described the fashion and quality of their dress. In canon 12, it was forbidden to say any other mass during mass at the high-altar (*cumt missa celebratur ins nota*). See Labbe, *Concil.* 11:1655.

Bologna, Michele Da

(surnamed *Sygricanus* or *Aignanus*), an Italian monk of the Carmelite order, died at Bologna in 1400. He wrote, *Commentaries on the Sentences* of Peter Lombard (Milan, 1410; Venice, 1623): — *Commentary on the Psalms*, more frequently published under the title *Incogniti in Psalmros.* (Alcala, 1524; Lyons, eod. 1528). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bogni, Mariano,

an Italian poet and theologian, originally from Palermo, was doctor of theology and canonical law, and became canon and vicar-general of Monreale. He died Oct. 29, 1659. He wrote, — *Canzoni Siciliane*; in the *Muse Siciliane*, vol. 2: — *Canzoni a Sacre Siciliaie*, *ibid.* vol 4. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bognini, Giacomo

a reputable Italian historical painter, nephew of Giovanni Battista, was born at Bologna in 1664, and studied under his uncle, He died in 1734. He executed some pictures for the churches at Bologna, among which are *St. Francis receiving the Stigmata*, in San Sebastiano e Rocco and the *Dead Christ with the Virgin and Mary Magdalen*, in the Church of the Purita. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bognini, Giovanni Battista

an Italian painter and engraver, was born at, Bologna in 1612, and studied under Guido. He died in 1689. He executed several pictures for the churches at Bologna, among which are the *Virgin and Infant, with Magdalen and Saints*, in Santa Maria Nuova;, the *Dead Christ, with the Virgin, St. John, and others*, in the Church of the Servi; and the *Conception*, in Sinta Lucia. The following are some of his principal prints: *The Murder of the Innocents*; *Peter made dead of the Church*; and the *Crucifixion*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bognini, Luigi

an Italian doctor of laws, was born, at Bologna in 1447. Pope Julius II sent him as his legate into France, and he died after his return, at Bologna, July 19, 1508. He wrote many works on the civil and canon law, which were printed in his lifetime, and he was zealous in correcting the text of the *Pandects*; but his work entitled *Eszenadationes Jurtis Civilis* was not printed until 1516, after his death. Besides other works, he is said to have written a *Historia Summorum Pontificum*, which, if it exist, has never been printed. See Landon, *Eccles. Dict.* s.v., Hoefer, *Nouv. Biog. Generale*, s.v.

Bolster, Cyrus,

a Methodist Episcopal minister, was born in 1818. He experienced religion in 1838, graduated at Wesleyan University in 1845, and joined the New York Conference. In 1849 he was transferred to the Troy Conference, and being too feeble for pastoral work he was appointed to Lansingburg Academy, where he continued to teach until 1851, when he went to New Orleans for the improvement of his health, and there died, Feb. 17, 1853. — See *Minutes of Annual Conferences*, 1853, p. 205.

Bolswert (Or Bolwerd), Boetius Adam

an eminent Dutch engraver, was born at Bolswert about 1580, and died in 1634. The following are some of his principal plates: *Jesuit Kneeling before a Crucifix*; *The Adoration of the Shepherds*; *The Repose in Egypt*; *Twenty-four of the Hermits of the Desert*; *The Judgment of Solomon*; *The Resurrection of Lazarus*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bolswert (Or Bolwerd), Scheltius

a celebrated Dutch engraver, the younger brother of Boetius Adam, was born at Bolswert, in Friesland, about 1586. He especially distinguished himself by his admirable prints after some of the best works of Rubens and Vandyck. One of his most beautiful engravings is a grand composition after Vandyck, representing the *Crucifixion*, with a figure presenting the sponge to Christ; on the other-side the Virgin and St. John are standing, and Mary Magdalene kneeling and embracing the cross. The following are only a few of his principal plates: *The Infant Jesus and St. John Playing with a Lamb*; *The Virgin Mary, with her Hands folded on her Breast*; *Jesus Christ Triumphant over Death*; *The Death of a Saint and that of a Sinner*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bolton, James

an English divine, was born near Weymouth, in 1824. He accompanied his parents to America when twelve years of age, there received the earlier part of his education, and returning, graduated at Corpus Christi College, Cambridge, and was ordained to the curacy of Saffron-Walden in 1849. Two years later he removed to the curacy of St. Michael's, Pimlico, and

soon afterwards was appointed to the incumbency of St. Paul's Episcopal Chapel, Kilburn. He died April 8, 1863. Mr. Bolton was a devout, able, and promising young minister. See *Christian Observer*, Oct. 1863, p. 771.

Bolton, Robert (1),

an English clergyman, was born in 1697, and educated at Wadham College, Oxford. He became dean of Carlisle in 1735, and died in 1763. He wrote, *The Employment of Time* (1750): — *The Ghost of Ernest* (1757): — *Letters and Tracts on the Choice of Company*, etc. (1761): — and some other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.:

Bolton, Robert (2),

a Protestant Episcopal clergyman of the diocese of New York, first appears in the active ministry in 1870, as missionary of St. John's Church, Lewisborough, N. Y., of which parish he subsequently became the rector. He died in October, 1877, aged sixty-four years. See *Prot. Episc. Almanac*, 1878, p. 168.

Bolton, Samuel

an English Puritan divine, was born in 1606, and educated at Cambridge. He became master of Christ College, Cambridge, in 1645, and vice-chancellor of the university in 1651. He died in October, 1654. He was the author of, *True Bounds of Christian Freedom* (1643): — *A Guard of the Tree of Life* (1647): — *The Arraignment of Error* (1646): — and other works. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bolton, Utdred

an English Benedictine writer of the first part of the 14th century, was a native of Wales probably, or of that part of England beyond the Severn. He travelled to Durham, became a Benedictine there, and was ingratiated with the abbot, "the promptness and pleasantness of his parts commending all things he did or said;" went to Oxford, where he brightened his learning, and entered into the Wycliffite controversies. Bolton sided with neither party, or consented to both, as his conscience directed. William Jordan, a Dominican and a northerner, now attacked Bolton both in writing and preaching. Bolton, in his turn, came out more openly for Wycliffe, especially in his book *Pro Veris Monachis*, showing what sanctity and

industry became them. Jordan now became enraged, and tried (it seems in vain) to get Bolton excommunicated as a heretic. See Fuller, *Worthies of England* (ed. Nuttall), 3, 501.

Bolton, William (1),

an English clergyman, was installed a prebendary of Lincoln, Nov. 8, 1477; of London, April 3, 1481; and became prebendary of Hereford, where he died in 1528. See Le Neve, *Fasti*.

Bolton, William (2),

an English Baptist minister, was born in Norfolk in 1776, and became a Christian in early life. While serving his apprenticeship he entered upon the work of preparation to preach the Gospel. In 1800 he was appointed as a home missionary in a village not far from Colchester. Despite the popular prejudice and bigotry, Mr. Bolton persevered with his work in a Christian spirit, and at length had his reward. A piece of land was purchased, a neat place of worship was erected, and a Church established. Of this Church he was chosen the pastor, and remained in office till 1840, when, feeling the infirmities of age, he resigned, although he continued to reside near his beloved people for several years, and took the most friendly interest in their prosperity. Later in life he removed to London, where he died, Jan. 27, 1854. See (*Lond.*) *Baptist Hand-book*, 1854, p. 46. (J. C. S.)

Boltraffo, Giovanni Antonio,

an Italian painter, was born at Milan in 1467, and studied under Leonardo da Vinci. He died in 1516. His works are rare, though a few still exist in Milan. Lanzi commends one in the Misericordia at Bologna, representing the Virgin between John the Baptist and St. Bastiano, with the figure of Girolamo da Cesio kneeling at the foot of the throne. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bolzano, Bernhard,

a Roman Catholic theologian and philosopher of Germany, was born at Prague, Oct. 5, 1781. In 1805 he took orders, and was appointed professor of the philosophy of religion in the High school of Prague. His lectures, in which he endeavored so to present the system of Catholic theology as to show its complete harmony with reason, were received with eager interest by the younger generation of thinkers. His views met with

great opposition, but he was defended by the archbishop Salm-Salm, and thus retained his chair until 1820, when he was compelled to resign it. Several doctrines extracted from his works were condemned at Rome, and he was suspended from his priestly functions. He devoted himself to literary work from that time until his death, at Prague, Dec. 18, 1848. His principal works are, *Lehrbuch der Religionswissenschaft* (Sulzbach, 1834, 4 vols.): — *Wissenschaftslehre* (ibid. 1837, 4 vols.) — *Athanasia, oder Guiindefür die Unsterblichkeit ders Seele* (2d ed. Salzburg, 1838): *Was ist Philosophie?* (Vienna, 1849): — *Kurzgefasstes Lehrbich der Katholisch-christl. Religion* (Bautzen, eod.). See *Lebensbeschreibung des Dr. Bolzano* (autobiography, Sulzbach, 1836); Weisshaupt, *Skizzen aus dem Leben Dr. Bolzano's* (Leipsic, 1850); Hoffmann, *Bruchstücke zu einer künftigen Lebensbeschreibung des Dr. Bolzanzo* (Vienna, 1850); Erdmann, *Grundriss der Gesch. d. Phil.* ii, 385 sq.

Bolzius, John Martin,

a Lutheran minister, was born Dec. 15, 1703. He is first brought to our notice as deputy superintendent of the Orphan House in Halle. He arrived in Charleston, S. C., from Dover, England, with the first company of Salzburgers who came to America, in March, 1734. They settled in Savannah, and Mr. Bolzius was their pastor, also agent for the trustees of the colony, and a missionary under the English Society for Propagating Christian Knowledge, while he retained a relation also to the Lutheran Church in Germany. He sustained the pastoral relation to the Church in Savannah thirty-two years, when he died, Nov. 19, 1765. See *Sprague, Annals of the Amer. Pulpit*, 1, 1; *Evangelical Review*, 9:1.

Bombast, Count,

a French fanatic, who lived in the former half of the 17th century, wrote several pretentious works on future and political events, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Bomberg, Daniel,

a famous Dutch printer of Hebrew, was a native of Antwerp, and settled at Venice, where he established a Hebrew printing-office. He died in 1530. Bomberg published the *editio princeps* of the entire Babylonian Talmud (1520-23, 12 vols. fol.), the *editio princeps* of the Jerusalem Talmud (1522-23), the *editio princeps* of R. Nathan's Hebrew Concordance

(1523); but what interests us most is the fact that the famous Rabbinic Bible, edited by Jacob ben-Chajim, was also published by him (1524-25). *SEE RABBINIC BIBLES.* (B. P.)

Bombino, Pietro Paolo,

an Italian orator, theologian and historian, of Cosenza, in Calabria, was at first a Jesuit, and afterwards of the order of the Somarichi. He was born about 1575, and died in 1648, leaving, among other things, *a. Life of Ignatius Loyola* and an abridgment of the *History of Spain* (1634). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bombur

in Norse mythology, was one of those dwarfs whose numerous progeny, made of earth, live in the ground.

Bomhard, Georg Christian August

a Lutheran minister of Germany, who died at Augsburg, July 23, 1869, is the author of, *Predigten zur Feier des Jubelfestes der Augsburger Confession* (Augsburg, 1831): — *Predigten an Sonn, Fest- und Feiertagen-* (ibid. 1845-51; 2d ed. Leipsic, 1873): — *Hundert Fragen zum Confirmanden Unterricht* (5th ed. Furth, 1853): — *Beicht- und Casualreden* (Augsburg, 1854). See Zuchold, *Bibl. Theol.* i, 170. (B. P.)

Bommel, Johannes,

a Flemish. theologian of the Dominican order a native of Bommel,'in Brabant, died in December, 1477. His principal Works are, *Commentaires sur les Proverbes, L'Ecclesiaste, et l'Apocalypse*: — *Traite du Sacrement de l'Eucharistie*: — *De Virtutibus Theologicis contra Monachos Proprietarios*: — *Planctus Religionis*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bompiano, Ignazio,

an Italian Jesuit, was born at Ancona in 1612, and died as teacher of the Hebrew language at Rome, Jan. 1, 1675. He wrote, *Historia Posntificatus Gregorii XIII*: — *Historia Christianatum Rerum ab Ortu Christi*. See Winer, *Handbuch der theol. Lit.* 688; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v. (B. P.)

Boil (Or Bono), Andrea,

an Italian theologian, general of the lay monks of St. Ambrose of Milan, was born in 1575 at Verdetto Minore, in the territory of Bergamo, and died in 1618. He wrote, *Breve trattato delle Indulgenze* (Milan, 1610): — *Esostazione al giovane Cristiano, per fuggire la Strada del Mondo* (ibid. 1616). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bona Dea

(*good goddess*), in Roman mythology, was a goddess of a mysterious nature, appearing to have a great resemblance to *Ceres* and also is held one with *Maja* (the earth), *Semnele*, *Medea*, *Hecate*, and *Prosepinsa*, but really was said to have been named *Faunus*.⁷ The solicitations of her father she withstood, and was therefore whipped with the twig of a myrtle tree.⁷ He had intercourse with her, however, after converting himself into a snake. Therefore no myrtle-tree twigs were allowed to be brought into her temple, and no man was permitted to enter it, the great festival on the first of May being celebrated by women only. The offerise of Publius Clodius is familiar, who dressed himself in female apparel and went to this festival to join Pompeia, the wife of Julius Caesar, with whom he had all intimate relation.

Bonacina, Giovanni Battista

a Milanese engraver., was born about 1620. The following are his principal plates: *Guido Visconti*; *The Alliance of Jacob and Laban*; *St. Mairtha Kneeling before the Virgin and infant Jesus*; *The Holy Family, with St. Catherine and St. John*.

Bonacina, Martino

an Italian theologian and canonist, a native of Milan, died in 1631. He wrote, *Theologia Moralis* (Lyons, 1645): — *De Legitima Electione Summi Pontificis*: — *De Beneficiis*: — *De Contractibus et Restitutione*: — *De Incarnatione Christi*: — *De Simonia*: — *Tractatus tres de Legibus, Peccatis et Præceptis Decalogi*. All these works united were published at Lyons in 1678, and Venice in 1754. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonacursius (Or Bonacursus)

who lived in the 12th century, was, at one period of his life, a teacher of the sect of the Cathari, at Milan. He was converted, after which he wrote a treatise against his former errors, *Vita Hcereticorum, hoc est, Descripti. Hceresim quas Cathari Proitebantur, et Earum Confutatio*; given by D'Achery in his *Spicilegium*, i, 208. See Cave, *Hist. Lit.* ii, 237.

Bonade, Francois,

a French theologian, a native of Saintes, lived at Saint John of Angely, in the early half of the 16th century. He wrote, *Comment. in Canticum Canticorum, in Threnos Jeremice, in Epistols Paculi: — De Triumphali Resurrectione Christi: — Le Psautier en Vers Elegidques*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonaet, Nikolaas,

a Flemish theologian of the Jesuit order, was born at Brussels in 1563, and died at Valladolid, in Spain, March 9, 1610. His principal work is, *Mare non Liberum, sive Demonstratio .Juris Lusitanici ad Oceainu-m et Coinmercium Indicum*. This unpublished work is directed against the *Mare Liberum* of Grotius. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bonagratia, Habsensis,

a German theologian of the Capuchimi order, was' born in Alsatia, and died at Friburg in Brigau, March 3, 1672. His principal works are, *Elucidatio Quacrundam Qucestion.m*, etc. (Cologne, 1669) - *Libri duo Quaestionum*, etc. (ibid. 1670): — *De A Matrimoniis Haereticorum* (ibid. 1669). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonal, Francois De,

a French prelate, was born May 9, 1734, at the chateau of Bonal, in the diocese of Agen. He became successively canon and grand-vicar of Chalons-upon-the-Saone, director-general of the Carmelites, and in 1776 was appointed bishop of Clermont. In 1789 he opposed the license of the press, showing the evil consequences to France. He was elected to the states-general by the clergy of the bailiwick of Clermont, where he distinguished himself by his attachment to the true principles of religion, and his firmness in maintaining them. Obligated to leave his country, he went

to Flanders and to Holland. Arrested at Texel by the French, tried at Breda, and condemned to deportation, he went to Altona, and to various parts of Germany. He died at Munich, Sept. 5, 1800, leaving *Testament Spirituel*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonald, Francois de

a French ascetic theologian, was a native of Mende, and a Jesuit. He died at Motulins, March 9, 1614, leaving, *L'Etoile Mystique* (Lyons, 1606, 12mo), which Dom Antoine Duchesne translated into Latin (Cologne, 1611): — *La Divine Econozie de l'Eglise*, etc. (Lyons, 1612; and in Latin, by Milon, at Cologne): — *Pratique Chretienne* (Pont a Mousson, 1622): — *Le Miroir de la Sagesse Divisne*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bonald, Louis Jacques Maurice de

a distinguished French prelate, was born at Milhau (Aveyron), Oct. 30, 1787, being the son of the viscount of Bonald. Having completed his classical studies, he entered the Seminary of Saint Sulpice, where he was noted for his ardent piety; Mgr. de Pressigny, archbishop of Besancon, made him his secretary when he went to Rome to conclude the concordat, according to the direction of Louis XVIII. In 1817 he became grandvicar and archdeacon. He distinguished himself by his preaching in the Cathedral of Chartres during the Lenten season of 1822. For sixteen years he was bishop of Puy, and passed from this office to that of archbishop of Lyons, and in 1841 was made cardinal. He published an article in 1844 against the *Manuel de Droit Ecclesiastique* of M. Dupin, condemning it as containing doctrines destructive of the liberties of the Church. This created a great deal of discussion. M.A Emanuel Arago, commissioner extraordinary in the department of the Rhone, succeeded in driving a great number of monks from their retreats, and this under a form of government established with *Liberty* as its motto. In a controversy occasioned by the publication of a book by the abbot Gaume, upon the necessity of reforming the classical studies, the archbishop of Lyons showed himself favorable to the proposed innovations of this ecclesiastic. Bonald died Feb. 25, 1870. He wrote a rejoinder to Renan's *Vie de Jesus*. See Hoefer *Nouv. Biog. Generale*, s.v.

Bonanni, Filippo,

an Italian Jesuit, was born at Rome, Jan. 11, 1638. He joined his order in 1654; was in 1676 custos of the archives and in 1695 rector of the Maronite college. In 1698 he was appointed custos of the *Museum Kircherianum*, and died March 30, 1725. He wrote, *La Gerarchia Ecclesiast.* (Rome, 1720): — *Ordinum Religiosorum in Eccl. A'ilitanti Catalogus* (ibid. 1706i 1714; Germ. transl. Nuremberg, 1724): — *Ordinum Equestrium et Militarium Catalogus* (ibid. 1711). See Winer, *Hand. der theol. Lit.* i, 613, 699, 728; Jocher, *Allgem. Gelehrten-Lexikon*, s.v. (B. P.)

Bonar, William,

a Free-will Baptist minister, was born in Coshocton County, O., Nov. 4, 1814. and removed with his parents to Illinois in 1842. He was converted in 1850, united with a Methodist Church in Burns, Il. and was a licensed preacher for a short time in that denomination, but afterwards joined a Free-will Baptist Church. The Walnut Creek Quarterly Meeting licensed him Dec. 24, 1852, and one year later he was ordained. He labored chiefly as an evangelist, and for the most of the time within tile quarterly meeting from which he had received his license and ordination. His last charge was with the Mineral and Boyd churches. He died at Kewanee, Aug. 11, 1875. See *Morning Star*, Sept. 15, 1875. (J. C. S.)

Bonardi, Jean Baptiste,

a French theologian, was born at Aix near the close of the 17th century. He was doctor at the Sorbonne, and librarian of the cardinal. De Noailles. He died at Paris in 1756, leaving in manuscript, *Histoire des AEcrivains de la Faculte de Theologie de Paris*: — *Bibliotheque des Ecrivains de Provence: Dictionnaire des Ecrivains Anonymes et Pseudonymes*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonasoni, Giulio,

a Bolognese painter and very eminent engraver, was born about 1498, and studied painting under Lorenzo Sabbatini, and engraving under Marc Antonio. He executed a number of pictures for the churches of Bologna, among which is a fine painting representing the *Souls in Purgatory*, in San Stefano. He died about 1570. The following is a list of some of his best works: *The Creation of Eve; Adam and Eve; Adam Tilling the Earth and*

Eve Spinning; The Cup Found in Benjamin's Sack; The Miracle of the Manna. and Moses Striking the Rock. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonaventuraís (Saint) Hymns.

His best known is his *Recordare Sanctce Crucis* (q.v.), and *Quam Despectus, quam Dejectus* (q.v.). Besides he wrote, *In Passione Domini* (an English translation of which is found in the *People's Hymnal*, No. 97: "In the Lord's atoning grief;"): — *Ave Virgo Gratiola: — Imperatrix Clementice: — Tu qui Velatus Facie: — Quantum lamum Carifas tibi Prcesentavit.* — We have not been able to find an English translation of any of these four hymns. (B. P.)

Bonaventure Of Arezzo,

an Italian theologian of the Capuchin order, died at Warsaw, Aug. 26, 1708. He wrote *Riobrma del Religioso, ossia Trattato per tutti gli Stati de' Religiosi che Desiderano d'Arrivare all' Altezza della Perfezione* (Lucca, 1704). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonaventure Of Langres,

a French theologian of the Capuchin order, lived near the middle of the 17th century. He wrote *Bonaventura Bonaventurce, scilicet Bonaventura et Thomas, sive Summa Theologica ex Omnibus fere S. Bonav. et Thomes Placitis Continuata* (Lyons, 1655). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonaventure Of Padua,

of the order of hermits of St. Augustine, and doctor of Paris, was made general of his order in 1377. In the following year he was created cardinal-priest of Santa Cecilia. He was assassinated at Rome by Francesco Carrara, the lord of Padua; the year of his death is, however, variously stated as 1385, 1388, 1389, 1396, and 1398. The *Speculum B. Virginis Marice* (Augsburg, 1476) is attributed to him, as are a *Commentary on the Sentences*, some *Meditations on the Life of Christ*, etc. See Dupil, 2, 533.

Bonavera Domenico Maria,

a Bolognese engraver, was born about 1650, and studied under his uncle, Domenico Maria Canuti. The following are some of his etchings: *St. Anne*

Teaching the Virgin Mary to Read; St. Theresa with the Infant Jesus; St. John Preaching, Lot and his Daughters, and The Baptism of our Saviour by St. John, one of his best.

Bonay, Francisco,

a Spanish landscape painter, was born at Valencia in the year 1655. He executed a landscape in the sacristy of the Carmelites at Valencia, which is his chief work. He died in the year 1730.

Bonconti, Giovanni Paolo,

a Bolognese artist, studied under Annibale Caracci, and afterwards went to Rome. He was employed by pope Sextus V to conduct some works in the Vatican, and had executed some designs, conceived in the best style of art, when he died, very young.

Bond, Alvan, D.D.,

a Congregational minister, was born at Sutton, Mass., April 27, 1793, and graduated from Brown. University in 1815. His first settlement was at Sturbridge, where he remained ten years, and then accepted a professorship in the Bangor Theological Seminary, Me. In 1835 he returned to the active duties of the ministry, and became pastor of the Church at Norwich, Conn., where he continued twenty-eight years, resigning in 1864. He died July 19, 1882. Dr. Bond was a man of high scholarly and biblical attainments, and was the author of a *History of the Bible*. See *Providence Journal*, July 21, 1882. (J. C. S.)

Bond, Ammi

a Universalist minister, was born in New Hampshire about 1803. He spent his early life in Vermont, joined the Methodists at the age of sixteen, some years later. embraced Universalism, and in 1832 was fellowshipped by the Green Mountain Association. The next year he was ordained, and subsequently labored at Carroll (N. Y.), Saybrook (O.), Adrian (Mich.), Monroe (O.), Beaver and Pittsburgh (Pa.), and finally, in 1843, retired to Conleaut, Pa., where he continued to reside until his decease, Jan. 3, 1866. Mr. Bond had a strong logical mind and more than ordinary pulpit ability. See *Universalist Register*, 1867, p. 71.

Bond, Burnet W.

a minister in the Methodist Episcopal Church South, joined the Church in early life, and entered the Tennessee Conference in 1857. He served in the Confederate army as private in 1861, and died in the battle of Fort Donelson, Feb. 13, 1862. See *Minutes of Annual Conferences of the M. E. Church South*, 1862, p. 373.

Bond, Daniel

a Presbyterian minister, was born at Adams, N. Y., Sept. 1, 1826. He graduated from Hamilton College in 1848, began his theological course at Auburn Theological Seminary, and spent two years there; then went to Union Theological Seminary for one year, and graduated in 1851, remaining a resident licentiate for one year. He was ordained a minister of the Presbyterian Church at Peekskill, N. Y., in 1852; and died there, Aug. 20 of the same year. See *Gen. Cat. of Union Theological Seminary*, p. 61.

Bond, Franklin F.

a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He joined the Church in 1853, was licensed to preach in 1854, and in 1856 entered the Little Rock Conference, in which he labored until his death, Aug. 12, 1866. His life was laborious, highly acceptable, and his death triumphant. He was a noble, generous-hearted, cheerful, happy man. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 86.

Bond, Granville

a Methodist Episcopal minister, was born in Nelson County, Ky., Jan. 14, 1805. In 1827 he moved to Illinois, and on his conversion, which occurred in 1828, under the labors of Peter Cartwright, immediately engaged in the spread of religion. He was licensed to preach in 1834, and for twenty years did noble work as a local preacher — preaching ten or fifteen miles from home at night, returning at a late hour, and toiling all next day on his farm. In 1854 he entered the Illinois Conference, served one year as agent of the Illinois Female College and one year as agent of Quincy College, and then entered the pastorate. In 1868 he became superannuated, and so continued till his sudden decease, May 31, 1877. Mr. Bond was energetic, faithful,

tender-hearted, and devout. See *Minutes of Annual Conferences*, 1877, p. 159.

Bond, Jefferson

a minister in the Methodist Episcopal Church. South, was born in -New Hanover County, N. C., April 8, 1801. He was converted in 1828, licensed to exhort in 1831, to preach in 1833, and in 1838 entered the Alabama Conference. He had no settled home, and was poorly educated, yet by diligence he became quite well-read. After spending several years as a superannuate, he died in December, 1862. Mr. Bond was modest, pure-minded, and faithful. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p.461.

Bond, John (1), LL.D.,

an English Puritan divine and professor of law, was a native of Dorchester, and was educated at Catherine Hall, Cambridge. He was preacher to the Long Parliament and minister of the Savoy. He became master of Trinity Hall, Cambridge, in 1646, and vice-chancellor of the university in 1658. He was also some time professor of law at Gresham College. He died in 1676. Anthony Wood characterizes him as “an impudent, canting, and blasphemous person, who, by his doctrine, did lead the people to rebellion, advanced the cause of Satan much; and, in fine, by his, and the endeavors of his brethren, brought all things to ruin, merely to advance their unsatiable and ambitious desires.” This opinion was doubtless actuated by prejudice and political hatred. He published, *A Door of Hope* (Lond. 1641): — *Holy and Loyal Activity* (eod.): and some single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bond, John, (2), D.D.,

an English divine, was educated at Corpus Christi College, Oxford, of which he became a fellow. Subsequently he was curate of Hanwell Paddock, a magistrate for Middlesex, and chaplain to the duke of Cambridge. He died June 17, 1825. Dr. Bond published, *The Sennacherib of Modern Times; or, Buonaparte an Instrument in the Hands of Providence* (1807, 8vo): — and preached the *Anniversary Sermon* of the Royal Humane Society (1815). See (Lond.) *Annual Register*, 1825, p. 263.

Bond, John (3),

a Baptist minister, was born in Anson County, N. C., Feb. 23, 1787. He removed, when a child, with his father's family to Union District, S. C., and in 1806 to Wilson County, Tenn. He was converted in 1802. In 1820 he was ordained, and became pastor of the Union Church, and continued to hold the office thirty-nine years, for which service he received *eleven dollars*, the result of a donation party. For a term of years he was also pastor of Smith's Fork Church. For many years he was the moderator of the Concord Association, and took rank with the best ministers of his denomination in Tennessee. He died March 2, 1871. See Borum, *Sketches of Tennessee Ministers*, p. 92-95. (J. C. S.)

Bond, John (4),

an English Wesleyan minister, was born in 1799, and was converted at the age of seventeen. He entered the ministry in 1823. His last circuit was Midsummer Norton, where he died Nov. 30, 1840. His discourses were evangelical and practical, and evinced extensive reading and patient study. See *Minutes of the British Conference*, 1841. Bond, Joseph, a minister in the Methodist Episcopal Church South, was born in Stokes County, N. C., July 9, 1814. Having experienced religion and received license to exhort, he removed to Missouri, and in 1844 was licensed to preach, and admitted into the St. Louis Conference. Between 1863 and 1865, on account of the ravages of the war, he sustained a superannuated relation. He was then transferred to the East Texas Conference, wherein he labored with fidelity and usefulness until Dec. 27, 1867, when he suddenly died in the midst of his labors. See *Minutes of Annual Conferences of the M. E. Church South*, 1868, p. 283.

Bond, Phineas

a Baptist minister, was born at Watertown., Mass., Aug. 20, 1797; He pursued his studies under Rev. Charles Train of Framingham, and for one year was a member of Waterville College. He was ordained at Cherryfield, Me., May 25, 1825. His pastorates, after leaving this place, were in Eastport, Warren, and Fayette, Me., and in Brewster, Mass. From this last place he removed to Rumney, N. H., and then to Cornish. About 1860 he removed again to Maine, spending the last years of his life in Jay, where he died July 8, 1878. His ministerial life was a sort of pioneer work. (J. C. S.)

Bond, Richard

a minister in the Methodist Episcopal Church South, was born in Baltimore County, Md., Oct. 18, 1800. He experienced religion in 1818, and in 1824 joined the Baltimore Conference. In 1841 he was transferred to the Missouri Conference, and preached faithfully until 1845, when he was appointed agent of the American Bible Society for the state of Missouri, in which office he continued until his death, March 7, 1853. Mr. Bond was an excellent man and a good preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 440.

Bondet, Daniel,

a minister of the French Reformed Church, was pastor at Boston and Worcester, Mass., from 1686 to 1695. He was then missionary to the Indians at New Oxford from 1689 to 1695, and afterwards became pastor of the Church at New Rochelle, Westchester Co., N. Y., from 1697 to 1704, at which time he visited England and received episcopal ordination. Upon returning from England, he seceded with a portion of his congregation, and formed an Episcopal Church, or Congregation, and thus remained from 1709 to 1722, when he died. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 190.

Bondi, Andrea And Filippo

two brothers, Italian painters, who were born at Forli, studied under Carlo Cignani, and flourished in the latter part of the 17th century. They did some work for the churches and convents at Forli. The *Crucifixion*, in the Church of San Filippo, is considered one of their best works.

Bondi, Jonas

a Jewish theologian, was born in Dresden in 1804. He received a thorough religious and scientific education, fitting him for any rabbinical position. In his native city he was engaged in commercial pursuits, but ever continued his Talmudic researches, and kept up his acquaintance with general science. In 1856 he arrived in New York, and was elected rabbi-preacher of the congregation Anshe Chesed, worshipping in Norfolk Street. At the expiration of his term, he engaged in literary pursuits, contributing to the *Occident* of Philadelphia, of which he subsequently became associate editor. Shortly before his death, he assumed control of the *Jewish Record*,

and changed its name to the *Hebrew Leader*, which he edited to the day of his death, March 11, 1874. (B. P.)

Bondington, William De,

a Scottish bishop, was born of an ancient family in the shire of Berwick, and was rector of Edelstone, a prebendary of Glasgow, one of the *clerici cancellarii*, and afterwards archdeacon of St. Andrews, in Lothian, and a privy-councillor to king Alexander II, who advanced him in 1231 to the chancellor's office. He was elected bishop of Glasgow in 1232, and in 1233 was consecrated to that see in the cathedral church by Andrew, bishop of Moray. Bondington was witness to a charter by king Alexander II, at Aberdeen, Oct. 9, in the eighteenth year of his reign. He was contemporary with Allan, bishop of Argyle, and finished the cathedral of Glasgow out of his own liberality. In the last year of his life he introduced into his diocese the use of the liturgical form of the Church of Sarum, or Salisbury, in England. He died Nov. 10, 1257. See *Keith, Scottish Bishops*, p. 238.

Bonechi, Matteo

an Italian painter, flourished in the early part of the 18th century, and studied under Sagrestani. He is said to have finished the excellent frescos in the castello, begun by Gabbiani. He also executed a picture of the *Holy Family*, which was very fine. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonelli, Benedetto

an Italian theologian and preacher of the Franciscan order, was born at Cavalese, near Trent, Dec. 26, 1704, and died near the close of the 18th century. His principal works are, *Vivo Esemplare di vera Penitenza Esposta* (Trent, 1729): — *Epitomne, qua Theoria Praxisque Exhibetur Sanioris Moinumn Doctrince* (ibid. 1737): — *Vindicice Romani Martyrologii XIII Augusti Sancti Cassiani Foro-corneliensis Martyris* (Verona, 1751). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonelli, Luigi

an Italian theologian and philosopher, was born in Rome in 1797, and died in the same city, Oct. 23, 1840. He wrote, a *Historical Examination of the Principal Systems of Philosophy* (Rome, 1829): *Examination of Deism* (ibid. 1830): — *Institutiones Logicce et Metaphysicce* (ibid. 1833): —

History of German Philosophy from Leibnitz to laegel (ibid. 1837). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonerba, Raffaele

an Italian theologian, of the Augustinian order, was born about 1600 at San Filippo of Argino, in Sicily, and died April 5, 1681. He wrote, *Totius Philosophice Naturalis Disputationes per Quatuor Tractatus Distributee* (Palermo, 1671): — *Viridarium ins Plures Partes Condisivum* (ibid. 1671, 1674): — *Sacri Problemi sopra gli Evangeli di Quaresima Resoluti* (pt. i, ibid. 1661, 1667; pt. ii, ibid. 1667). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonesi, Giovanni Girolamo,

a Bolognese painter, was born in 1653. and studied under Gioviani. He painted pictures for the churches and public edifices of Bologna. His best works are *St. Francis of Sales Kneeling before the Virgin*, in San Marino; *St. Thomas of Villanova giving Alms to the Poor*, in San Biagio; *The Virgin and Infant, with Mary Magdalene and St. Ugo*, at the Certosa. He died in 1725. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bonet (Or Bont) Saint.

SEE BONITUS, SAINT.

Bonet, Nicholas

(surnamed the *Profitable Doctor*), was, according to different writers, a Spaniard, a Sicilian, or a Frenchman. He was a monk of the order of St. Francis, legate of the holy see in Tartary, bishop of Malta in 1342, and died in 1360. He wrote, *Postilla in Genesim* (Venice, 1505); — *Comment. super Quatuor Libros Senentiarum Petri Lombardi*: — *Interpretationes in Præcipuos Libros Aristotelis*, etc. Bonet made much stir in the world by advancing in one of his works the preposterous notion that the words of our blessed Saviour on the cross to his mother, “Woman, behold thy son!” had the effect of producing an actual *transubstantiation*; so that from that moment St. John became really the son of the blessed Virgin. Inconceivable as it may appear, this doctrine found many followers, and was the origin of a long dispute. See *Biog. Universelle*, 5, 99; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonet, Paul

a French theologian of the order of Carmelites, lived at the commencement of the 15th century. His principal work is, *Viridarium in Mundi, sive de Ortu, Frugibus et Floribus Carmelitarum, libri 3*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonfanti, Antonto

(called *Il Taoricella*), an Italian painter who flourished, in the first part of the 17th century, was a native of Ferrara, and probably a pupil of Guido. There are two large Scripture pictures by him in the Church of San Francesco at Ferrara.

Bonfiglio, Benedetito,

an Italian painter, was born at Perugia in 1420, and is described as one of the best artists of his time. In the Church of San Domenico, at Perugia, is a picture by this artist of the *Adoration of the Magi*; also a fine picture of the *Annunciation*. He was living in 1496. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bonfioli, Antonio

an Italian theologian, a native of Bologna, was appointed bishop of Carihola in 1622. He died Nov. 1, 1624, leaving *De Vera Sacerdotis Perfectione* (Bologna, 1609). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bonfrere, Jacques

a Flemish scholar, was born in 1573 at Tinant. He became a Jesuit in 1592; was professor of philosophy, theology, and Hebrew at Douay; and died May 9, 1643, at Tournay,. He wrote, *Pentateuchus Moysis Commentario Illustr.* (Antwerp, 1625): *Josue, Judices et Ruth Commentario Illustrati, Accessit his Onomasticon Scripture Sacre* (Paris, 1631): *Commentarius in Libr. Regum et Paraliponm.* (1643). He also wrote notes to the *Onomasticon Urbium et Locorum S. Scripturce seu Liber de Locis Hebr. Greece Primum ab Eusebio, deinde Latine Scriptus ab Hieronymo*; which was published at Amsterdam in 1707. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 149, 197, 202, 204; Furst, *Bibl. Jud.* i, 126; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bongeor, Agnes,

an English martyr, was one of ten who suffered martyrdom at Colchester, for her faithful adherence to the cause of Christ. She was burned at the stake in 1557. See Fox, *Acts and Monuments*, 8:420.

Bongiovanni (Or Bonjohannes) Antonio,

a learned Italian writer, was born at Ferrarolo, near Verona, about 1712. He studied at Padua. Together with Antonio Maria Zanetti, he catalogued the Greek, Latin, and Italian MSS. in the library of St. Mark at Venice (Venice, 1740, fol.). He also translated from the Greek into Latin the works of the monk Leontius, of Jerusalem, entitled *Qucedam ad Historiam Ecclesiast. Spectantia*. The time of his death is unknown. See *Biog. Universelle*, 5, 104; Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bongomili

SEE BOGOMILES.

Bonham, Robert,

a Methodist Episcopal minister, was probably a native of Virginia. He began to travel in the ministry in 1794, and closed his life in June, 1800. Mr. Bonham was a young man of upright walk, gracious heart, energy and devotedness. See *Minutes of Annual Conferences*, 1800, p. 91.

Bonhomo, Giacomo Francesco,

a Sardinian prelate, was born at Vercelli near the close of the 15th century. He was the friend of St. Carlo Borromeo, who sent him in 1569 to obtain of the pope a confirmation of the Council of Milan. He became bishop in his native country in 1522. Gregory XII -appointed him as his nuncio to Switzerland and Cologne. He was the first permanent nuncio in Germany, and he there published the decrees of the Council of Trent. He died in 1587, leaving *Reformationis Ecclesiasticce Decreta Generalia* (1585); a work often eulogized by pope Benedict XIV. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonichon, Francois,

a French priest of the Oratory, curate of St. Michael, at Angers, died in 1662, leaving *Pompa Episcopalis* (Angers, 1650, fol.); a rare work, relating to the ceremonies anciently observed at the entry of bishops into their dioceses: — *L'Autorite Episcopale Defendue contre, les Nouvelles Entreprises de Quelques Religieux Mendians* (ibid. 1658, 4to). See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Boniface

a noted English prelate, was the son of Thomas, count of Savoy, and uncle to Eleanor, consort of Henry III of England. To this fortunate circumstance Boniface was indebted for his advancement, at an early age, to the primacy of All England. While he was yet a sub-deacon, he was, through the influence of Gregory IX, elected to the see of Bellay, though still a youth. The fact that he was so youthful caused some disturbance. In 1242 he visited England before his consecration, that, as soon as he had been invested with the temporalities, he might regulate his worldly affairs. The see was involved in an immense debt. He immediately enforced a rigid economy in every department in order to bring about a reform. He abolished sinecures, and dismissed all the officers of the archbishop's court and household who did not earn their living by their work. He stood in the relation of abbot to the convent of Christ Church, and here he interfered in everything. In short, the poverty of the see was the wealth of Boniface. In addition to his anger with the court, for the manner in which the property of the archbishopric was dealt with during the sequestration, he was too proud and independent to succumb to the king. He took part, therefore, with the suffragans against king Henri, when the attempt was made to force Robert Passelew into the see of Chichester in 1244. Boniface insisted upon the right of the metropolitan to demand a contribution from the whole province, to liquidate the debt upon the metropolitan Church. Of what became of the surplus above the sum required, the king and the pope might possibly know. In 1247 he went to Lyons, and the military duties and political intrigues of the archbishop of Canterbury prevented his return to England for four years. People became indignant to learn that the income of Canterbury should be expended abroad. Accordingly, four years after his consecration, he revisited England, and on All-saints day, 1249, he was enthroned at Canterbury with great pomp and ceremony, notwithstanding his wickedness. Queen Eleanor accompanied the king on

this occasion to Canterbury, and was the guest of her uncle. Boniface had endeavored, when yet on the Continent, to compel his clergy to pay procurations and visitation dues, although no visitation had been held by him in person. This unheard-of exaction his suffragans resisted. He continued these unjust requirements until the people became so disgusted and aggravated that a mob went in force and rushed upon the archbishop, and dragged and dashed him from one side of the street to the other, regardless of his cries for assistance. They threatened to tear him limb from limb, but Boniface had entered his barge, and had gone up the river to Lambeth. Here he was safe from all but the maledictions which were shouted at him from beneath the walls. The people called for vengeance upon one who, instead of watching for souls, was a robber of churches. It was added, as a consummation of his criminality, that he was even a married man. When the mob dispersed, he had an interview with the king, and obtained his permission to leave England. Retiring to France, he entered Lyons not now in military array, but in all the pomp and magnificence which he thought to be seemly in the patriarch of the West. He established his court and spent his money freely. He exhibited letters in his favor from the king of England, and these, accompanied with the usual substantial recommendations, conciliated the curia Romana. He admitted that he had been hasty; in short, the conduct of Boniface was wise, judicious, and conciliatory. In 1252 Boniface returned to England with good intentions, but the public could only judge of him by his past conduct, and his reception was anything but encouraging. It is sad to add that scarcely any one believed him to be sincere. He was still in England in 1260, and also in 1262. Feb. 15 of the last year mentioned he officiated at Southwark, in the consecration of Henry Wengham to the see of London. Before May, 1263, he had left the country. He returned some years after, but only to continue his troubles. He died at his castle of St. Helen's, June 18, 1270. See Hook, *Lives of the Archbishops of Canterbury*, 3, 228 sq.

Boniface, Saint, Of Lausanne,

was a Flemish ecclesiastic of the 13th century, the son of a goldsmith at Cantersteen. He was trained in the Cistercian monastery of Chambre, near Brussels; he afterwards studied, and in 1258 became lecturer on, theology in the University of Paris. After a while his pupils fell off, and he went to Cologne, where he taught with success two years, He was then appointed bishop of Lausanne, where he labored to enforce a reformation on the clergy, who resisted, and some, enraged, armed themselves and entered the

church where he was celebrating mass; with intent to kill him; but a Franciscan friar, seeing his peril, ran through the streets of Lausanne calling for help, and the people, crowding into the cathedral, rescued him. Boniface, in despair, resigned his charge, and returned to Chambre, where he died in 1265, and was buried in the choir. A small chapel has recently been erected at Chambre by a Recollet father, Francis Vancutzen, to his honor. His festival is solemnized in Brabant in virtue of a bull of Clement XI in 1702. On June 25, 1600, his relics were exhumed by Robert Van Ostebaere, abbot of Cambron. This reliquary was translated to the Church of Notre Dame de la Chapelle, Brussels, in 1796, whence a portion was transported, May 9, 1852, to the Church of Ixelles, of which St. Boniface is patron. He is commemorated by Molanus in his additions to the martyrology of Usuardus, and is not extensively known. His life was written by an anonymous monk of the Cistercian order, probably very little posterior to the death of St. Boniface. See Baring-Gould, *Lives of the Saints*, 2, 343 (sub Feb. 19, Boniface's festival).

Bonifacio Of Verona,

an Italian painter, flourished in the finest era of Venetian art, and was born in 1491. He was the scholar of the elder Palma, and studied the works of Titian. There are some very large works by him in the State Palace at Venice. There are also a number of his works in the churches: *Christ Surrounded by his Apostles*; *Michael Driving the Evil Spirits from Heaven*; *The Baptism of Christ*; *The Sacrifice of Abraham*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonifacio (Or Bonifazio), Francesco,

a reputable Italian historical painter of Viterbo, was born in 1637, and studied under P. da Cortona. He painted several pictures for the public edifices of that city, among which is *The Adulteress before Christ*, in the Palazzo Braschi. See Spooner, *Biographical History of the Fine Arts*, s.v.; Hoefer, *Nouvelle Biographia Generale*, s.v.

Bonifacius

is the name of several Christian saints and martyrs, besides those specially enumerated at length: (1) Deacon, martyr in Africa under Hunneric; commemorated Aug. 17 (*Mart. Rom. Vet.*). (2) "Natale Bonefacii

episcopi," Sept. 4 (*Mart. Bedce*). (3) Confessor in Africa; commemorated Dec. 8 (*Mart. Hieron.*); bec. 6 (*Mart. Adonis*).

Bonifacius, Saint And Martyr,

was the steward of a certain rich and beautiful woman of Rome, named Aglae, with whom he for many years carried on a criminal commerce, at the same time indulging in drunkenness and other vices. Aglae at length, touched with remorse, requested him to repair to the East, where many martyrs about that time had yielded their lives for the sake of Jesus Christ, and bring back with him some of the relics of these holy men. that she might build over them an oratory and honor them. This was about the year 307 or 309 (290, according to Ruinart), when the Western Church enjoyed peace; but in the East the persecution begun by Diocletian, and carried on by Galerius Maximianus and Maximinus Daia, was raging. Arrived at Tarsus, in Cilicia, Bonifacius went to the place of torture, where more than twenty martyrs were undergoing torment. He approached and embraced them, and implored them to pray for him. Simplicius, the judge, enraged at this, and at his boldly declaring himself to be a believer, instantly ordered that sharp-pointed reeds should be thrust under his nails and melted lead poured into his mouth. The next day, after having been thrown into a caldron of boiling pitch, he was beheaded. His body was purchased by his companions and carried back to Rome, where a chapel was built by the penitent Aglae over his remains, near which she was buried. Butler says their bodies were found in 1603. His life is given in the *Acta Sanctorum* (May, 3, 281-283). In the Greek Church he is commemorated Dec. 19 (*Cal. Byzant.*). He was formerly commemorated in the Roman Church on June 5, the supposed day of his burial at Rome (*Mart. Rom. Vet.*); but in more recent martyrologies this Bonifacius is commemorated on May 14; the supposed day of his death. See Butler, May 14; Baillet, May 14, Ruinart, *Acta Sanctorum*, p. 284.

Bonifacius Bishop Of The East Angles.

SEE BERCTGILS.

Bonifacius Moguntinensis.

SEE BONIFACE OF MENTZ.

Bonifacius Queretinius

(called also *Albanus Kiritinus*) has his history inextricably entangled with fable. According to the legend, he was the pope of that name, of Jewish stock, descended from a sister of St. Peter and St. Andrew, and born at Bethsaida. He was ordained priest by John, patriarch of Jerusalem, in his thirty-sixth year, and four years after went to Rome, where he occupied the chair more than seven years. With a large retinue he entered Pictland, and founded churches at Invergowrie and Restnoth, Forfarshire. He baptized king Nectan and court, and, after evangelizing and building churches among the South Picts, retired to Ross-shire, and built a church at Rosemarkie, dedicating it to St. Peter. Here he died at the age of eighty and upwards. A closer determination appears to be beyond our reach than to say that he was an Italian who, in the beginning of the 7th century, came to Scotland to induce the Scottish Church to conform with Roman customs. For list of authorities see Smith, *Dict. of Christ. Biog.* s.v.

Bonifacius

(*Saint*), of Ross, Scotland. *SEE BONIFACIUS QUERETINIUS.*

Bonifas

(*Lacondamine*), Ernest, a French Protestant theologian, was born Oct. 21, 1826. Having prepared himself for the ministry in his native country, he spent two years in Germany, and after his return was ordained, in 1854, at Nerac, and took charge of the parish at Salies-du-Barn. In 1856 he was elected to the Hebrew professorship at Montauban, made vacant by the death of his father, and in his inaugural address combated rationalistic criticism and exclusive dogmatism. He died Dec. 19, 1859. Besides his *Discours d'Installation*, he published a volume of *Homilies et Sermons*. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bonifas, Francois

a French theologian, brother of Ernest, was born at Grenoble, Oct. 19, 1837. Being very gifted, he obtained, at the age of twenty-nine, the degree of doctor of liberal arts and theology. In 1866 he was appointed to the chair of Church history at Montauban, made vacant by the retirement of the dean of the faculty, M. Montet. He died Dec. 15, 1878, having published, *Etude sur la Theodicee de Leibnitz Doctrine de la Redemption*

dans Schleiermacher: — Essai sur l' Unite de l' Enseignement Apostolique.: — Histoire des Protestants de France depuis 1861. A *Histoire' des Dogmes* was published after his death from his notes and those of one of his pupils, by M. Bois, and also *Recueil de Melanges Litteraires et Theologiques*, by M. D. Benoit. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bonisoli (Or Bonizoli), Agostino,

an Italian painter, was born at Cremona in 1633, and studied under Battista Tortiroli, and afterwards for some time under M. A. Bonisoli. His works were principally easel pictures of sacred subjects. The only large picture by him is the *Dispute between St. Antonio and the Tyrant Ezzelino*, in the Conventuali at Cremona. He died in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonitus (Or Bonus) Saint

(commonly *St. Bonet*), was born in France about 624. He became referendary or chancellor to Sigebertus III, king of Austrasia. Theodoric III in 680 made him governor of Marseilles, and nine years afterwards, on the death of his brother, St. Avitus, bishop of Clermont, he was elevated to that see. After ten years, scruples having insinuated themselves into his mind whether or not his election had been perfectly canonical, he resigned his see, and, after living for four years a penitential life in the abbey of Manlieu, died at Lyons, Jan. 15, 710,, being eighty-six years of age. — See Butler, Jan. 15; Baillet, Jan. 15; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonitz, Karl Friedrich,

a Protestant theologian of Germany, was born Feb. 2, 1775, at Zwoinitz, and died as doctor of theology and superintendent at Langensalza, Aug. 13, 1835. He wrote, *Num Ratio Humana Suavi et Indole Morali ad Deum Credendum Recte Cogi Dicatur* (Leipsic, 1797): — *Plurimorumn de Loco Pauli Galatians 3, 20 Sententice Examinatce* (ibid. 1800): — *Spicilegium Observ. ad Galatians iii 20* (ibid. 1802). See Winer, *Handbuch der theol. Lit.* i, 262, 414; Zuchold, *Bibl. Theol.* i, 170. (B. P.)

Bonivard (Or Bonnivard), Francois De,

a Swiss ecclesiastic and politician, was born about 1493 at Seyssel-on-the-Rhone. He belonged to a family which enjoyed many privileges under the government of Savoy. He was educated at Turin, and became prior of St. Victor, just outside the walls of Geneva, in 1510. But duke Charles of Savoy succeeded in depriving Bonivard of all his paternal possessions, with the exception of the priory of St. Victor; the consequence was that Bonivard sided with the Geneva patriots, who at that time defended their rights and liberties against the encroachments of the house of Savoy. Bonivard thought it advisable to leave Geneva in 1519, at the approach of the duke. On the way, two men of Savoy offered themselves to Bonivard as companions, and succeeded in persuading Bonivard to give up his priory, and finally delivered him into the hands of the duke, who imprisoned him for twenty months. In 1527 he again took possession of his priory, and participated in the strife against the duke. He was taken prisoner by the duke in 1530, and was retained in prison at the famous Castle of Chillon until 1536, when the castle was taken and Bonivard set free. On his return to Geneva, now fully emancipated, he was made a member of the Council of Two Hundred, and endowed with a pension. He died at Geneva in 1570. Bonivard was a voluminous writer. His writings are given by Senebier, *Historie Litteraire de Geneve*, i, 137-139. Of those published we mention, *La Chronique de Geneve* (Geneva, 1831, 4 vols.): — *Advis et Devis de la Source de l'Idoldtrie et Tyrannie Papale* (Chaperon, and Revilliad, *ibid.* 1856): — *Adviset Devis des Langues*, written in 1563 (*ibid.* and Paris, 1849). See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Herzog, *Real-Encyklop.* s.v.; *Encyclop. Brit.* 9th ed. s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bonizon

bishop of Sutri and Placenza, who died July 14, 1089, was the author of several theological works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bonjour

the brothers, founders of a new sect of flagellants, lived in the latter half of the 18th century. These two brothers, originating from Pont d'Ain, in Bresse, entered upon the ecclesiastical profession. The elder was first made rector at Forez, and brought upon himself the animadversion of his

parishioners and the remonstrance of his bishop for preaching a heterodox doctrine. This was in 1775, and he changed his parish for that of Fareins, where his brother was made vicar. Eight years after, the rector publicly acknowledged himself unworthy of his position, resigned, and became master of a school. For certain acts deemed unlawful, and which could not be countenanced by the authorities, the elder brother was sent into exile and the other confined at the convent of Toulay. After the revolution of 1789, the rector Bonjour returned, and, in the absence of the proper rector, stirred up a great enthusiasm by his preaching, and raised a great tumult. At the epoch of the consulate the two brothers were banished to Lausanne, where they died. The sect which they had established did not survive them. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonjour (Or Bonjours), Guillaume

a French Augustinian monk, was born at Toulouse in 1641. He was called to Rome in 1695 by cardinal Naris, and honored with the esteem of pope Clement XI, who confided to him several important functions, especially the commission for reforming the Gregorian Calendar. He was deeply versed in the Oriental languages, and particularly in the Coptic. He died in China in 1714, where his zeal for the propagation of the Christian religion had led him. He wrote, *Dissertatio de Nomine Patriarchac Josephi a Pharaone Imposito* (Rome, 1696): — *Exercitatio in Monumenta Coptica sen Egyptiaca Bibliothecae Vaticanae* (ibid. 1699): — *Selectee in Sacra Script. Dissertationes, apud Montem-Faliscum* (1705): — *Calendarium Romanum Chronologorum Causa Constructum* (ibid. 1701): — *De Computo Ecclesiastico, apud Montem-Faliscum* (1702): — *Explication de la Legende d'une Pierre Gravee Egyptienne* (inserted in the *Fragments of the Gospel of St. John*, p. 391-392, published by P. Georgi): *Observations sur un Miroir Chinois trouve en Siberie* (published with the letters of Cuper, *De Epochis Egypticis*, a dissertation mentioned by Graevius). Among the MSS. left by Bonjour we notice a *Coptic Grammar* and *Lexicon*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonnaire, Louis de

a French theologian, was born at Ramerup-sur-Aube about 1680, and died in Paris, June 28, 1752. He was priest of the Oratorio, and published, *Parallele de la Morale des Jesuites et de celle des Patens* (Troyes, 1726); the publication of this book brought the printer Lefevre to the Bastille: —

Examen Critique Physique et Thologique des Convulsions (1733): — in collaboration with P. Jard, *La Religion Chretienne Meditee dans le Veritable Esprit de ses Maximes* (1745, 1763): — a translation of *the Imitation de Jesus Christ*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnal, Francois De,

a French prelate, was born in 1734 at the chateau of Bonnal, in Agenois. He embraced the ecclesiastical profession, and in 1758 assisted as deputy of the second order at the general assembly of the clergy. He was appointed in 1758 bishop of Clermont, and elected in 1789 deputy of the bailiwick of that city to the states-general. As president of the ecclesiastical committee, he protested against the suppression of the regular clergy, and later he demanded, against the voice of the majority, that the Catholic religion should be proclaimed the national religion. On Jan. 1 he, with Boisgelin, demanded the convocation of a Gallican council. After having been one of the signers of the protestation of Sept. 12, 1791, he distinguished himself among his opponents by the zeal with which he encouraged the resistance of the clergy. For this he was obliged to retire to Holland. He was there taken by the victorious armies in 1795, arrested, and transported to Altona. He died at Munich in 1800. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnar, James,

a Protestant Episcopal clergyman of the diocese of Maryland, was born in England. He graduated from Oxford University, came to America, and engaged in teaching for several years in Philadelphia. In 1857 he resided in New York city, whence he removed the following year to Ashtabula, O., as rector of St. Peter's Church, where he remained until 1872, when he became rector of All-Hallow's Parish, Anne Arundel County, Md., where he remained until the close of his life; He died in July, 1880. See *Prot. Episc. Almanac*, 1881, p. 172.

Bonnard, Jean Louis,

a French priest, missionary, and martyr, was born at St. Christopher, in Jarret, March 1, 1824. At the age of ten years his calling to the priestly office was decided on, and he was sent to a large seminary at Lyons, from there to that of foreign missions at Paris, where he accomplished his course in theology. Having been ordained priest he embarked for the Western

missions of Ton-King, and, arrived at Paques in 1850, at the time when cholera was committing such fearful ravages. He devoted himself diligently to the study of the Annamite language, and in 1851 was charged with the two parishes of Ki-Bong and Ki-Tring. He went to Boixayen, was arrested, thrown into prison, and sentenced to death, which sentence was executed, April 30, 1852, in China. It was ordered that his body should be thrown into the sea, at a spot unknown to Christians; but one followed and saw where it was deposited, and it was recovered and conveyed to the Foreign Mission College, where it was disposed of with due honor. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnart, Robert And Nicolas,

two brothers, Parisian engravers, were born about 1646, and studied under F. Vandermeulen. The following is one of their religious prints: *The Virgin with the Infant Jesus and St. John*, half-length figures. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnaud, Jean Baptiste,

a Roman Catholic theologian, was born in America in 1740; He was taken to France, completed his studies at the college of Fleche, and entered the Jesuit order. He was not ordained priest until after the suppression of this order. From 1777 to 1787 he published several works. A discourse, *Sur le Projet d'Accorder l'Etat Civil aux Protestants*, which he published, gained for him the protection of M. de Marbceuf, who procured for him the priories of Sermaise and of Harnicourt. He was also appointed grand-vicar of Lyons. He appears to have been the author of most of the bills and writings published by his archbishop, which appealed to Paris to follow his counsels. The energy of the works of Bonnanud drew upon him the animosity of the revolutionists, who imprisoned him at the convent of Cannes, where he was massacred, Sept. 2, 1792. He wrote, *Le Tartuffe Epistolaire Demasque*, under the pseudonym of *Kokerbourn* (Liege, 1777): — *Discours i Lire au Conseil en Presenca du Roi*, 1787 (1791): — *Le Vrai Systeme de la Constitution du Clerge* (eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnechose, Francois Paul Emile de

a French historian, was born Aug. 18, 1801, at Leyerdorp, in Holland, and died Feb. 15, 1875, at Paris. For some time he served in the French army,

and in 1829 he was appointed librarian of the palace at St. Cloud. In 1833 he published his *Eloge de Bailly*, for which he received the prize of the French Academy. In 1836 he published, in 2 vols., *Christophe Sanval, ou la Societe sous la Restauration*, which was but the beginning of other historical Works, that made his name known throughout France. His *Histoire de France* (2 vols.) went through fourteen editions during the lifetime of its author, and his *Histoire d'Angleterre* received the prize of the Academy. But his main work was *Les Reformateurs avant la Reforme* (2 vols. 1845), — which is highly praised. See Waddington, in the *Bulletin due Protestantisme Frangais*, 24, 144; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Bonnechose, Henri Marie Gaston de

a French prelate, was born in Paris, May 30, 1800. Being appointed general advocate at the royal court of Besancon, he became intimate with Rohan, archbishop of that city, and about 1830 he went to Strasburg in order to consult Bautain concerning his vocation. Having decided this question, he entered the order, and was shortly after appointed professor of sacred eloquence at the house of advanced studies founded by Rohan at Besancon. He espoused the philosophical opinions of Bautain, concerning which both were obliged to retract. Afterwards he was placed at the head of the community of St. Louis des Franuais at Rome, and next succeeded to the episcopal see of Carcassonne by the royal ordinance of Nov. 18, 1847. Then passing to the presidency of the republic at Narbonne in Oct. 1852, Mgr. de Bonnechose delivered a discourse in the Church of St. Just. He was translated to the see of Evreux in 1854, made archbishop of Rouen in 1858, and cardinal in 1863. He has been an ardent supporter of the pope's temporal power, and of the independence of the Church. His fame is extensive as a pulpit orator. He was one of the favorite pupils of M. Bautain, and wrote an introduction to the *Philosophie du Christianisme*, a work which in epistolary form contained responses to various philosophical and religious questions. The date of his death we have been unable to ascertain. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonnefoi, Benoit,

a French Jesuit, born in Auvergne in 1599, wrote, *Historia Vitce et Oppugnatce Hceresis in Gallid* (Toulouse, 2 vols. 4to): — *Seriens seu Historia Episcoporum Magalonensium* (ibid. 1652 and 1663, fol.): —

Epitome Rerum Gestarum in aInferiore Occitania pro Religione ab 1610 ad 1657 (Montpellier, 1657, 8vo), etc. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnefons, Amable

a French theologian, was born at Riom, in Auvergne, in 1600. He entered the Jesuit order at the age of eighteen, and having taught classics for four years, he consecrated the remainder of his life to the instruction of domestics and indigent youth. He died at Paris, March 19, 1653. He wrote a great number of spiritual works, of which the principal ones are, *Le Chretien Charitable* (Paris, 1637, 1639): — *Abrige de la Doctrine Chretienne*, etc. (ibid. 1640, 1653): — *Le Deivot Paroissien* (2d ed. ibid. 1643): — *Les Douze Parties de la Bienheureuse Eterniie* (ibid. 1644, 1646). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnefons, Elie Benoit

a learned French Benedictine of the Congregation of Saint-Maur, was born at Mauriac in 1622, and died at St. Vandrille in 1702, leaving a few historical works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnefoy, Francois Lambert De,

a French theologian, was born in the diocese of Vaison in 1740, and died Jan. 14, 1830, leaving several sermons and practical religious works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnell, John M.

a minister of the Methodist Episcopal Church South, was a native of Bucks County, Pa. He was reared principally in the city of Philadelphia; graduated from Jefferson College at the age of eighteen, and moved to Georgia, where, in connection with the South Georgia Conference, he continued to labor as preacher of the Gospel, and teacher, principally of young ladies, until his death, Sept. 30, 1871. Mr. Bonnell possessed a finely cultured intellect, a versatile talent, and a pure, gentle spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 553.

Bonnell, William Wilson

a German Reformed minister, was called to the ministry in 1842, by the German Reformed Church at Chambersburg, Pa., where he labored until 1844. He resigned this charge and joined the Presbyterian Church, in which he was brought up. He died in 1850. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 483.

Bonner

a German Reformed minister, prosecuted his studies under the auspices of Principal Stoy of Holland. He was aided by the Holland fund; but the sum was not sufficient to allow him to finish his work. He was recommended to the English dispensers of their bounty, so that he might be able to attain "his desired goal." These facts we learn from a letter written to Holland in the year 1757. See Hanrbaugh, *Fathers of the Germ. Ref. Church*, ii, 383 .

Bonner, Richard

a minister in connection with the British Conference, was a native of Flintshire Wales. He was converted under the powerful preaching of the early Welsh missionaries of the Wesleyan Methodist Church, and entered the ministry in 1813. He sought rest in 1854, and settled at Carnarvon, where the remainder of his life was spent, and where he died, July 28, 1867, in the eightieth year of his age. Mr. Bonner's mental powers were good, his taste correct, his temperament vivacious, his voice agreeable, and he was one of the most attractive and efficient of the Welsh ministers. See *Minutes of the British Conference*, 1867, p. 31.

Bonnet, Antoine

a French theologian, was born at Limoges, Nov. 7, 1634. He entered the Jesuit order and, notwithstanding his frequent voyages and his important occupation, he published a number of works. He died at Lunel, in Languedoc, May 22, 1700. Some of his works are as follows: *Pax Ludovici XIV* (Toulouse, 1660): — *Du Culte Religieux* (ibid. 1688): — the same work translated into Latin by the author (ibid. 1691). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonnet, Gisb

a celebrated Dutch theologian, was born in 1723 and died at Utrecht, Feb. 3, 1805. He replied to Voltaire's *Traite sur la Toleraancea* and wrote a commentary on Ecclesiastes, and another on the Epistle to the Hebrews. He also published four collections of sermons.

Bonnet, Honore

SEE BONNOR.

Bonnet, Simon

a French theologian, was born at l'uy-en-Velay. He became, in 1671, a Benedictine of the Congregation of Saint-Maur, and died at Ronien, in 1705, at the age of fifty-three years. He taught philosophy and theology for eleven years, and finally became prior of St. Germer de Flee, where he conceived, in 1696, the project of a work to be called *Biblia Maximac Patrum*, a compendium of all the best things that the fathers have written on Holy Scripture. See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bonieval, Ruffo De,

a French theologian, brother of Sixte Louis Constant, succeeded M. de Beauvais in the episcopal see of Senez, and, like his brother, showed himself very hostile to the principles of the revolution. He left France and sojourned for a long time at Viteribo when the pope bestowed on him a pension. At the period of the first Concordat he resigned the bishopric of Senez, refused the archbishopric of Aries, returned to France in 1814, and died in 1830. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bonney, Samuel W.,

a Presbyterian minister, was born at New Canaan, Conn., March 8, 1815. He was educated at the University of New York city, and studied theology in Lane Seminary, Ohio. He was ordained by the Cincinnati Presbytery April 6, 1856. On leaving the seminary he was sent as a missionary to China, where he labored earnestly till his death, in Canton, July, 27, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 211.

Bonnivard

SEE BONIVARD.

Bonnor (Or Bonnet), Honore,

a French theologian, lived in the 14th century. He composed, by the order of king Charles V, and for the instruction of the Dauphin, a book entitled, *L'Arbre des Batailles* (Lyons, 1481; Paris, 1493). This work, of which five manuscripts are found at the Imperial Library, treats of the evils of the Church, duels, the destruction of the four great monarchies, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonnsall, John,

an English Congregational minister, was born at Launeston, Cornwall, Sept. 20, 1788, of Episcopalian parents. He joined the Independent church, received his ministerial education at the Western Academy, and in 1813 was ordained over the Church at St. Columb, Cornwall. In 1818 he removed to Ottery St. Mary, Devon, where he labored until his resignation in 1859, when he retired to Bridgewater, where he died, Oct. 12, 1866. Mr. Bonnsall's endowments were of a solid order. His preaching was varied in its character. He was a thorough workman. See (Lond.) *Cong. Yearbook*, 1867, p. 271.

Bonnus, Hermann

a Lutheran theologian of Germany, was born in 1504 at Quackenbrück, in the principality of Osnabrück. He studied at first in Münster, under the cathedral provost, Rudolph von Lange. From 1521 to 1525 he attended the lectures of Luther and Melancthon, and in 1525 he accepted a position at Griefswalde, where he labored for the propagation of the pure Gospel. In 1530 he accepted a call to Libeck as rector of the newly founded school of St. Mary, and in 1531 he was appointed superintendent there. Amid many difficulties he succeeded in introducing a fixed evangelical order for the city of Lilbeck, and his catechism, which was first published in 1539, was often republished. In 1543 he was called to his native country to labor in behalf of the Reformation. Having completed his work there, he returned towards the end of the same year to Lubeck. In 1545 he published the Lilbeck hymn-book, entitled *Enchiridion geistlike lede unde Psalmen uppert nye gebetert von M. Luther*. He died Feb. 12, 1548. His motto was,

“Spes mea unica Christus.” After his death were published, *Enarrationes Succincte et Erudites Locorum Insignium Præsertim Paulinis et Aliorum Apostolorum Epistolis Sumptorum* (Basle, 1571): — *Institutiones de Modo et Ratione ‘Orandi* (ibid. 1574). See *Ausjhrliche Geschichte der Lübeckischen Kirchen-Reformation in den Jahren 1529-31*, by F. Petersen (Libeck, 1830); Waitz, *Lubeck unter Jirgen, Wullenwever u. die europiische Politik* (Berlin, 1855); Spiegel, *Hermann Bonnus* (Leipsic, 1864); Plitt, in Hersog’s *Real- Encyklop.* (2d ed.) s.v.; Koch, *Gesch. der deutschen Kirchenliedes*, 1, 428 sq. (B. P.)

Bono. Giambattista Agostino,

an Italian theologian and jurist, was born at Verzuolo, near Saluces, in 1738. He pursued his studies at Turin, where he obtained in 1767 the chair of canonical institution, and in 1768 that of canonical law. From this time he became known by different works in which he defined the boundary between the temporal and spiritual power. In 1792 Savoy and the county of Nice having been occupied by the French army, the abbot Bono and some other professors declared themselves favorable to the revolution. The University of Turin was closed, and Bono was obliged to resign himself to a life of retirement. He took advantage of this opportunity to write the preface of the edition of a work by Leibnitz, published at Geneva in 1797. After the occupation of Piedmont by the French in 1798 he was made president of the provisory government. He died March, 1799. He wrote, *De Potestate Ecclesie turn Principes seu de Jurisdictione* (about 1767): — *De Potestate Principis circa Matrimonia* (1788): — *De Criminibus Ecclesiasticis*. See Hofer, *Nouv. Biog. Generale*, s.v.

Bonoc

a Scotch *saint*. In the Register of the Great Seal, b. 36, No. 72 (MS. General Register House, Edinburgh), there is a confirmation by king James VI of Scotland of a charter granted “per dominum Thomam Wemis capellani capellanie Sancti Bonach situate et fundate intra villam de Lucheris.” In the original charter the saint is called Bonoc, “capelianus capelle Sancti Bonoci,” and is probably St. Bonifandus, the bishop who accompanied St. Boniface to Pictland. His relics were at Leuchars, Fifeshire.

Bonomi, Giovanni Francesco,

an Italian prelate, was born at Cremona, Oct. 6, 1536. He studied at Bologna and Pavia, and afterwards went to Rome, where he was patronized by cardinal Carlo Borroto, who resigned the abbey of Nonantula in his favor. Bonomi was appointed bishop of Vercelli in 1572, and was consecrated at Milan by Borromeo. Popes Gregory XIII and Sixtus V employed him as legate, and in 1581 he was sent to Germany to settle the affair of the archbishopric of Cologne. He deposed the archbishop elector, Gerard Truchses, of Waldpurg. and installed in his place Ernest, bishop of Liege. He was afterwards legate in Flanders, and died at Liege, Feb. 26, 1587. Cardinal Borromeo had bequeathed his MSS. to Bonomi, who wrote the life of his patron, *Vita et Obitus Caroli Borromei*. (Cologne, 1587). He also composed a poem on the same subject, *Borromceidos libri iv* (Milan, 1589); another on the great victory gained by Don Juan of Austria over the Turkish fleet off Lepanto in 1571, *Eucharistirion ob Victoriam ad Echinadas Partam* (Milan, 1589). Other of his poems are among the *Carmina Illustrium Poetarumz Itolorum*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bonone, Bartolomeo

an Italian painter, was born at Pavia, where he flourished in the first part of the 16th century. In the Church of San Francesco, at Pavia is an altar piece of the titular saint, dated 1507.

Bonone, Carlo

a distinguished Italian painter, was born at Ferrara in 1569, and studied under G. Mazzuoli. He afterwards spent some time at Bologna, after which he went to Rome, and then to Venice. He died in 1631. His smaller works exhibit so much of the style of Caracci, that he was styled the Caracci of Ferrara. His best work is the *Feast of Herod*, in the Church of St. Benedetto, and next in value is his *Miracle at Cana*, in the refectory of the Certosini at Ferrara. Many other works of this painter are to be found in the public edifices of Ferrara.

Bonone, Lionello

an Italian painter, the nephew and scholar of Carlo, flourished about the year 1649. His best works are the *Visitation*, and the *Holy Family* in the chapel of the hospital of St. Maria Novella.

Bonosa

Saint, sister of Zosima, martyr in Porto under Severus, is commemorated July 15 in the Roman martyrologies. Bonosians were a Christian sect which arose towards the end of the 4th century, under the leadership of *Bonosus* (q.v.), bishop of Sardica.

Bonbsus

Saint and Martyr, of Antioch, was an officer of "the Herculiari band," in the time of Julian the Aliostate. This emperor had removed from the imperial standard (*labarum*) the cross and sacred name, which Constantine had ordered to be borne. Bonosus and Maximilian persisted in retaining these standards, and were beaten with loaded clubs, and thrown into boiling pitch; after which they were beheaded, with some other martyrs, among whom are named Jovianus and Herculianus, about the end of December, 362. Their festival is, however, kept on Aug. 21. The *Acts* of these saints, given by Ruinart, are probably authentic, although not original. See Butler, Aug. 21; Baillet, Aug. 21; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonsi, Giovanni Battista

an Italian theologian, was born at Florence in 1554. He received the degree of doctor of law at Padua. He was made bishop of Beziers by the king of France, Henry IV, and took possession of his diocese in 1598. Having concluded the marriage of this king with Marie de Medicis, niece of grand-duke Ferdinand, he obtained the position of grand-almoner of France., Pope Paul V, at the solicitation of Henry IV, gave to him in 1611 the cardinal's hat. He died at Rome: July 4, 1621. A small number of letters written by him are published in vol. 1 of the *Bibliotheca Pontificia*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bont Saint.

SEE BONITUS.

Bontecou, James Clark,

a Methodist Episcopal minister, was born in New Haven, Conn. He experienced conversion at the age of fifteen, and in 1827 entered the New York Conference. Subsequently he became a member of the New England Conference, and in 1840 received a transfer to the Ohio Conference. He served the Church with great faithfulness, and spent his last eight years as a superannuate. He died Oct. 14, 1875. Mr. Bontecou was enterprising, frugal, and benevolent; buoyant, and uniformly pious. See *Minutes of Annual Conferences*, 1876, p. 102.

Bontemps, Leger,

a French theologian who lived in thie early half of the 16th century, wrote, *De la Ve'ite de la Foy Chretienne (Rouen)*: — *Consolation des Affiges* (Paris, 1545): — *Le Misoiro de Parfaite Beaute*, etc. (ibid. 1557): — *Les Principes et Premiers Elements de la Foy Chretienne* (Lyons, 1558): — *La Regle des Chretiens* (Paris, 1568). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bonucci, Antonio Maria,

an Italian Jesuit, was born at Arezzo, and died at Rome, March 29, 1729, having written, besides several lives of saints, and devotional works, a treatise entitled *Ephenmeides Eucharisticce* (Rome, 1700, 1713, 1715, 1729, 4 vols.). — See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bonus, Saint.

SEE BONITUS.

Bonus Deus

(*the beneficent god*), an appellation given to *Priapus* and also to *Jupiter*.

Bonus Eventus

(*good luck*), in Roman mythology, was a country deity, who had a temple in the ninth region of Rome, and was honored as an increase of the fruits and herds. He appears as a youthful hero, on a winged dragon-wagon; in his right hand a shell of sacrifice, in his left ears of corn, sometimes with a capricorn and altar.

Bonvicino, Alessandro

(also called *Moretto*), an Italian painter, was born at Brescia in 1514, and studied under Titian. At the age of sixteen, he painted a picture of *St. Niccolo* in the Church of the Madonna de Miracoli. There are two pictures by him of *St. Lucia* and *St. Caterina*, in the Chiesa di S. Clemente at Brescia; also the principal altar-piece, representing the *Virgin and Infant in the Clouds, with Saints below*. He died in 1564.

Bonwicke, Ambrose,

an English nonjuring clergyman, was born at Mickleham, Surrey, April 29, 1652, and educated at Merchant Taylors' School and at St. John's College, Oxford, where he graduated in 1673. He was ordained deacon May 21, 1676, and priest June 6, 1680. He became master of Merchant Taylors' School in 1686, but was ejected for refusing to take the oath of allegiance in 1691. He was afterwards master of a celebrated school at Headley, near Leatherhead in Surrey. He wrote a *Life* of his son, Ambrose Bonwicke, and *Pattern for Young Students in the University* (published by Bowyer in 1729). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Book of Cries

is the church book used for entries of banns, proclamations, and the like.

Booker, Luke

an English clergyman, was born in 1762. He became rector of Tedstone-de-la-Mere in 1806, and of Dudley in 1812, and died in 1836. He published, *Lectures on the Lord's Prayer: — Sermons on Various Subjects* (Dudley, 1793): — *Historical Account of Dudley Castle*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Booker, Simon L.

a Methodist Episcopal minister, was born in Stevensburg, Frederick County, Va. He experienced religion in 1817, and in 1821 was received into the Kentucky Conference. In 1825 he was transferred to the Baltimore Conference, wherein he labored with zeal and fidelity until his death in August, 1829. See *Minutes of Annual Conferences*, 1830, p. 76.

Booker, Thomas

an English Congregational minister, was born in 1822. He joined the Church at Henley, labored first as an evangelist, and in 1849 was ordained pastor at Barrington, Cambridgeshire. In 1863 he emigrated to New Zealand, and labored successfully a few years at Newton; then removed to Maungaturoto, Kaipara, where he died, March 7, 1872. Mr. Booker's unaffected piety, gentleness of manner, prudence, and peculiar fitness for his great work, won for him a high place in the affection of all who knew him. See (Lond.) *Cong. Year-book*, 1873, p. 318.

Books

As these in ancient times were always in MS. form, the treatment of this subject necessarily resolves itself into a consideration of writing. We give the following particulars in addition to those under that head. This is an art by which facts or ideas are communicated from one person to another by means of graphic signs, such as symbols or letters.

I. Origin of Writing. — It has been a generally received and popular opinion that writing was first used and imparted to mankind when God wrote the Ten Commandments on the tables of stone; but the silence of Scripture upon the subject would rather suggest that so necessary an art had been known long before that time, or otherwise the sacred historian would probably have added this extraordinary and divine revelation to the other parts of his information respecting the transactions on Mount Sinai.

It is a remarkable fact, however, that although, with respect to other arts, as, for instance, those of music and metal-working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity. there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word **ḵāṭḵ**; *kathdb*, "to write," does not once occur; none of its derivatives are used; and **sepher**, "a book," is found only in a single passage (^{QRE}Genesis 5:1), and there. not in a connection which involves the supposition that the art of writing was known at the time to which it refers. The signet of Judah (^{QRE}Genesis 38:18, 25) which had probably some device engraven upon it, and Pharaoh's ring (41, 42) with which Joseph

was invested, have been appealed to as indicating a knowledge quite consistent with the existence of writing. But as there is nothing to show that the devices upon these rings, supposing them to exist, were written characters, or in fact anything more than emblematical figures, they cannot be considered as throwing much light upon the question. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove; but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. The instance brought forward by Hengstenberg to prove that “signets commonly bore alphabetic writings,” is by no means so decisive as he would have it appear. It is ⁽¹²³⁰⁾Exodus 39:30: “And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engravings of a signet, ‘Holiness to the Lord.’” That is this inscription was engraved upon the plate as the device is engraved upon a signet, in intaglio; and the expression has reference to the manner of engraving, and not to the figures engraved, and therefore cannot be appealed to as proving the existence of alphabetic characters upon Judah’s signet or Pharaoh’s ring. Writing is first distinctly mentioned in 17:14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek’s onslaught in the desert by committing it to writing. “And Jehovah said unto Moses, *Write this* for a memorial *in the book* (not ‘a book,’ as in the A.V.), and rehearse it in the ears of Joshua.” It is clear that some special book is here referred to, perhaps, as Aben-Ezra suggests, the book of the wars of Jehovah, or the book of Jashar, or one of the many documents of the ancient Hebrews which have long since perished. Or it may have been the book in which Moses wrote the words of Jehovah (⁽¹²⁰⁴⁾Exodus 24:4), that is, the laws contained in chaps. 20-23. The tables of the testimony are said to be “written by the finger of God” (⁽¹²¹⁸⁾Exodus 31:18) on both sides, and “the writing was the writing of God, graven upon the tables” (⁽¹²³⁵⁾Exodus 23:15). It is not clear whether the passage in ⁽¹²⁰⁸⁾Exodus 34:28 implies that the second tables were written by Moses or by God himself. The engraving of the gems of the high-priest’s breastplate with the names of the children of Israel (⁽¹²⁸¹⁾Exodus 28:11), and the inscription upon the mitre (⁽¹²³⁰⁾Exodus 39:30), have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The next allusion is not so clear. The Israelites were forbidden, in imitation of the idolatrous nations, to put any “brand” (lit. “writing of burning”) upon themselves. The

figures thus branded upon the skin might have been alphabetical characters, but they were more probably emblematical devices, symbolizing some object of worship; for the root **btK**; *kathdb* (to write) is applied to picture-drawing (⁽⁻⁰⁷⁸⁴⁾Judges 8:14), to mapping out a country (⁽⁻⁰⁶⁸⁸⁾Joshua 18:8), and to plan-drawing (1 Chronicles. 28:19). The curses against the adulteress were written by the priest” in *the book*,” as before; and blotted out with water (⁽⁻⁰⁴²³⁾Numbers 5:23). This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. The writing on door-posts and gates, alluded to in ⁽⁻⁰⁶⁸⁹⁾Deuteronomy 6:9; 11:20, though perhaps to be taken figuratively rather than literally, implies certainly an acquaintance with the art and the use of alphabetic characters. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From ⁽⁻⁰³⁴⁰⁾Deuteronomy 24:1, 3, however, it would appear that it was extended to others. A man who wished to be separated from his wife for her infidelity, could relieve himself by a summary process. “Let him write her a bill (**rpse***sephe*;, “a book”) of divorcement, and give it in her hand, and send her out of his house.” It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these “bills of divorcement,” though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (17:18), that he should transcribe the book of the law for his own private study, and we shall find hereafter in the history that distinct allusions to writing occur in the case of several kings. The remaining instances in the Pentateuch are the writing of laws upon, stone covered with plaster, upon which, while soft the inscription was cut (⁽⁻⁰⁵⁷⁸⁾Deuteronomy 27:3, 8), the writing of the song of Moses. (⁽⁻⁰⁵²²⁾Deuteronomy 31:22), and of the law in a book which was placed in the side of the ark (⁽⁻⁰⁵²⁴⁾Deuteronomy 31:24). One of the first acts of Joshua on entering the Promised Land was to inscribe a copy of the law on the stones of the altar on Mount Ebal (⁽⁻⁰⁶⁸²⁾Joshua 8:32). The survey of the country was drawn out in a book (18:8). In the time of the Judges we first meet with the professional scribe (**rpso***sophier*), in his important capacity as marshal of the host of warriors (⁽⁻⁰⁷⁵⁴⁾Judges 5:14), with his staff (A. V. “pen”) of office. Ewald

(*Poet. Bich.'i*, 129) regards *sopher* in this passage as equivalent to ִ֫פְּוֹ֫ *shophet*, “judge,” and certainly the context implies the high rank which the art of writing conferred upon its possessor. Later on in the history we read of Samuel writing in “the book” the manner of the kingdom (־9025 1 Samuel 10:25); but it is not till the reign of David that we hear for the first time of writing being used for the purposes of ordinary communication. The letter (lit. “book”) which contained Uriah’s death-warrant was written by David, and must have been intended for the eye of Joab alone, who was therefore able to read writing, and probably to write himself, though his message to the king, conveying the intelligence of Uriah’s death, was a verbal one (־1014 2 Samuel 11:14, 15). If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In the Pentateuch the knowledge of the art is attributed to Moses, Joshua, and the priest alone. Samuel, who was educated by the high-priest, is mentioned as one of the earliest historians (־1329 1 Chronicles 29:29), as well as Nathan the prophet (־4029 2 Chronicles 9:29), Shemaiah the prophet, Iddo the seer (־4025 2 Chronicles 12:15; 13:22), and Jehu the son of Hanani (20:34). Letters were written by Jezebel in the name of Ahab and sealed with his seal (־1208 1 Kings 21:8, 9, 11); by Jehu (־2106 2 Kings 11:6); by Hezekiah (־4201 2 Chronicles 29:1); by Rabshakeh the Assyrian general (32:17); by the Persian satraps (־5046 Ezra 4:6, 7, 8); by Sanballat (־4616 Nehemiah 6:5), Tobiah (6:19), Haman (־7026 Esther 8:5), Mordecai and Esther (־7029 Esther 9:29). The prophet Elijah wrote to Ahab (־4202 2 Chronicles 21:2); Isaiah wrote some of the history of his time (26:22); Jeremiah committed his prophecies to writing (־2510 Jeremiah 51:60), sometimes by the help of Baruch the scribe (36:4, 32); and the false prophet, Shemaiah the Nehelamite, endeavored to undermine Jeremiah’s influence by the letters which he wrote to the high-priest (־2925 Jeremiah 29:25). In ־2921 Isaiah 29:11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference from what has been said that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes.

In addition to these instances in which writing is directly mentioned, an indirect allusion to its early existence is supposed to be found in the name of certain officers of the Hebrews in Egypt, ypr ִ֫פְּוֹ֫ *shoterim*, Sept.

γρᾱμματεῖς (־0116 Exodus 5:6, A. V. “officers”). The root of this word has

been sought in the Arabic *satara*, “to write,” and its original meaning is believed to be “writers,” or “scribes;” an explanation adopted by Gesenius in his *Lexicon Hebraicum* and *Thesaurus*, though he rejected it in his *Geschichte der Hebrdaischen Sprache und Schrift*. In the name Kirjath-Sepher (*Booktown*, ^{<6515>}Joshua 15:15) the indication of a knowledge of writing among the Phoenicians is more distinct. Hitzig conjectures that the town may have derived its name from the discovery of the art, for the Hittites, a Canaanitish, race, inhabited that region, and the term Hittite may possibly have its root in the Arabic *chattfa* “to write.”

The Hebrews, then, a branch of the great Shemitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. It is scarcely possible in the present day to believe that, two centuries ago, learned men of sober judgment seriously maintained, almost as an article of faith, that the square character, as it is known to us, with the vowel points and accents, was a direct revelation from heaven, and that the commandments were written by the finger of God upon the tables of stone in that character. Such, however, was really the case. But recent investigations have shown that, so far from the square character having any claim to such a remote antiquity and such an august parentage, it is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development; the steps of which may approximately be indicated. What, then, was this ancient type? Most probably the Phoenician. To the Phoenicians, the daring seamen and adventurous colonizers of the ancient world, tradition assigned the honor of the invention of letters (Pliny, 5, 12). This tradition may be of no value as direct evidence, but as it probably originated with the Greeks, it shows that, to them at, least, the Phoenicians were the inventors of letters, in that these were introduced into Europe by means of that intercourse with Phoenicia which is implied in the legend of Cadmus, the man of the East. The Phoenician companions of this hero, according to Herodotus (5, 58), taught the Greeks many accomplishments, and among others the use of letters, which hitherto they had not possessed. So Lucan, *Phars.* 3, 220:

*“Phoenices primi, fame’ si credimus, nausi
Mansuram rudibus vocem signare figuris.”*

Pliny (7, 56) was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. The last-mentioned theory is that given by Diodorus Siculus (5, 74), who says that the Syrians invented letters, and from them the Phoenicians, having learned them, transferred them to the Greeks. On the other hand, according to Tacitus (*Ann.* 11:14), Egypt was believed to be the source whence the Phoenicians derived their knowledge. Be this as it may, the voice of tradition represents the Phoenicians as the disseminators, if not the inventors of the alphabet. Whether it came to them from an Aramaean or Egyptian source can at best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phoenicians the knowledge of writing and the use of letters. The two nations spoke languages of the same Shemitic family; they were brought into close contact by geographical position; all circumstances combine to render it probable that the ancient Hebrew alphabet was the common possession both of Hebrews and Phoenicians, and this probability is strengthened by the results of modern investigation into the Phoenician inscriptions which have of late years been brought to light. The names of the Hebrew letters indicate that they must have been the invention of a Shemitic people, and that they were moreover a pastoral people may be inferred from the same evidence. Such names as Aleph (*an ox*), Gimel (*a camel*), Lamed (*an ox-goad*), are most naturally explained by this hypothesis, which necessarily excludes the seafaring Phoenicians from any claim to their invention. If, as has been conjectured, they took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they themselves were familiar. So far from this being the case, the letters of the Hebrew alphabet contain no trace whatever of ships or seafaring matters; on the contrary, they point distinctly to an inland and pastoral people. The Shemitic and Egyptian alphabets have this principle in common, that the object whose name is given to a letter was taken originally to indicate the letter which begins the name; but this fact alone is insufficient to show that the Shemitic races borrowed their alphabet from Egypt, or that the principle thus held in common may not have been the possession of other nations of a still earlier date than the Egyptians. "The phonetic use of hieroglyphics," says Mr. Kenrick, "would naturally suggest to a practical people, such as the, Phoenicians were, a simplification of the cumbrous system of the Egyptians, by dispensing altogether with the pictorial and symbolical use,

and assigning one character to each sound, instead of the multitude of homophones which made the reading of the hieroglyphics so difficult; the residence of the 'Phoenician shepherds,' the Hyksos, in Egypt might afford an opportunity for this adaptation, or it might be brought about by commercial intercourse. We cannot, however, trace such a resemblance between the earliest Phoenician alphabet known to us, and the phonetic characters of Egypt, as to give any certainty to this conclusion" (*Phoenicia*, p. 164, 165)

There were three kinds of writing practiced in Egypt: 1st. The hieroglyphical, or sacred sculptured characters; 2d. The hieratic, or sacerdotal, which was abbreviated; 3d. The demotic, or enchorial, which became the hand in general use. Lipsius, in *The Annals of Archaeological Correspondence* (Rome, 1837), maintains that the Egyptians had two colloquial dialects in use, which were very distinct; the classical or sacerdotal, and the popular. The sacred, or hieroglyphic writing, as well as the hieratic of all ages, presents the former, while the demotic presents the common dialect. Wilkinson thinks the hieroglyphical was the sole mode of writing in the more ancient times, yet allows the hieratic to have been employed in remote ages; but if M. Prisse's discovery be true, of a papyrus said to be written in the reign of an hitherto unknown king in the first Memphitic dynasty, and in the hieratic character, its extreme antiquity will be found coeval with the hieroglyphical. "In Egypt nothing was done without writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without the voucher of a written document" (Wilkinson, 1, 183). On a tomb said to have been built about the time the Pyramids were erected, is seen the representation of a steward giving an account of the number of his master's flocks and herds (4, 131). The scribes and stewards, who were employed in domestic suits, conveyancing and farming, could not have used the *sacred* characters for their affairs, nor could they have been understood by the people generally if they had; it may, therefore, be concluded that the enchorial writing was that in popular practice.

II. *Writing materials*, etc. — The oldest documents which contain the writing of a Shemitic race are probably the bricks of Nineveh and Babylon: on which are impressed the cuneiform Assyrian inscriptions. Inscribed bricks are mentioned by Pliny (7, 56) as used for astronomical observations by the Babylonians. There is however, no evidence that they were ever employed by the Hebrews (the case of ~~2000~~ Ezekiel 4:1; is evidently an

exception), who certainly at a very early period practiced the more difficult but not more durable method of writing on, stone (^{<1242>}Exodus 24:12; 31:18; 32:15; 34:1, 28; ^{<6101>}Deuteronomy 10:1; 27:1; ^{<1682>}Joshua 8:32), on which inscriptions were cut with an iron graver (^{<1824>}Job 19:24; ^{<2171>}Jeremiah 17:1). They were, moreover, acquainted with the art of engraving upon metal (^{<1236>}Exodus 28:36) and gems (28:9). Wood was used upon some occasions (^{<1173>}Numbers 17:3; comp. Homer, *Iliad*, 7:175), and writing-tablets of boxwood are mentioned in 2 Esdras 14:24. The “lead,” to which allusion is made in ^{<1824>}Job 19:24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable, and does not appear ever to have been used by the Hebrews as a writing material, like the χάρται μολύβδινοι at Thebes, on which were written Hesiod’s *Works and Days* (Pausanias, 9:31, 4; comp. Pliny, 13:21). Copper was used for the same purpose. M. Botta found traces of it in letters on the pavement slabs of Khorsabad (Layard, *Nineveh*, 3, 188). Inscriptions and documents which were intended to be permanent were written on tablets of brass (1 Maccabees 8:22; 14:27), but from the manner in which they are mentioned it is clear that their use was exceptional.

Picture for Books 1

It is probable that the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (^{<1235>}Exodus 25:5; ^{<1834>}Leviticus 13:48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. “The fineness of the leather,” says Sir G. Wilkinson, *employed* for making the straps placed across the bodies of mummies discovered at Thebes, and the beauty of the figures stamped-upon them, satisfactorily prove the skill of the leather-cutters,’ and the antiquity of embossing some of these bearing the names of kings who ruled Egypt about the period of the Exodus, or 3300 years ago” (Wilkinson, *Anc. Egypt*. iii, 155): Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. Papyri are found of the most remote Pharaonic age (*ibid.* 148), so that Pliny is undoubtedly in error when he says that the papyrus was not used as a writing material before the time of Alexander the Great (13, 21). He probably intended to indicate that this

was the date of its introduction into Europe. In the Bible the only allusions to the use of papyrus are in ^{<611>}2 John, 12, where **χάρτης** occurs, which refers especially to papyrus paper, and 3 Maccabees 4:20, where **χαρτήρια** is found in the same sense. In Josephus (*Ant. iii*, 11, 6) the trial of adultery is made by writing the name of God on a *skin*, and the seventy men who were sent to Ptolemy from Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the *skins* on which the Law was written in golden characters (*Ant. 12:2*, 10). The oldest Persian annals were written on skins (Diod. Sic. ii, 32), and these appear to have been most frequently used by the Shemitic races, if not peculiar to them. Of the byssus, which was used in India before the time of Alexander (Strabo, 15. 717), and the palm-leaves mentioned by Pliny (7, 23) there is no trace among the Hebrews, although we know that the Arabs wrote their earliest copies of the Koran upon the roughest materials, as stones, the shoulder-bones of sheep, and palm leaves (De Sacy, *Mlen. de l'Acad. des In-script.* 1, 307). Herodotus, after telling us that the Ionians learned the art, of writing from the Phoenicians, adds that they called their books skins (**τὰς βίβλους διφθέρας**), because they made use of sheep-skins and goat-skins when short of paper (**βίβλος**). Among the Cyprians, a writing-master was called **διφθεράλοιφος**. Parchment was used for the MSS. of the Pentateuch in the time of Josephus and the **μεμβράναι** of 2 Timothy. 4:13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean, birds. There are three kinds of skins distinguished, on which the roll of the Pentateuch may be written: 1. **ἄλ κελεφ** (*Meg.* ii, 2; *Shabb.* 8:3); 2. **swfswskwd**= **διχαστός** or **δίξεστος**; and 3. **l ywḡḡ gevil**. The last is made of the undivided skin, after the hair is removed and it has been properly dressed. For the other two the skin was split. The part with the hairy side was called *klekph*, and was used for the *tephillin* or phylacteries; and upon the other (**8 8skwd**) the *mezuzoth* were written (Maimonides, *Hilc. Tephil.*). The skins when written upon were formed into rolls (**twḡgḡḡ megilloth**; ^{<9408>}Psalm 40:8; comp. ^{<2304>}Isaiah 34:4; ^{<2634>}Jeremiah 36:14; ^{<3119>}Ezekiel 2:9; ^{<3811>}Zechariah 5:1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed. (^{<2391>}Isaiah 29:11; ^{<7104>}Daniel 12:4; ^{<6101>}Revelation 5:1, etc.). Hence the words **l l ḡ; galdl** (**εἰλίσσειν**), to roll up (^{<2304>}Isaiah 34:4; ^{<6134>}Revelation 6:14), and **crP; pards** (**ἀναπτύσσειν**), to unroll (^{<1294>}2 Kings 19:14; ^{<4047>}Luke 4:17), are used of the closing and opening of a

book. The rolls were generally written on one side only, except in ^{<410>}Ezekiel 2:9; ^{<410>}Revelation 5:1. They were divided into columns (^{<410>}t/tl D] *delatohth*, lit. “doors,” A. V. “leaves,” ^{<463>}Jeremiah 26:23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers breadth was to be left between every two columns (Wahner, *Ant. Ebr-aeor.* vol. I, sect. 1, cap. 45, § 337). In the Herculaneum rolls the columns are two fingers broad, and in the MSS. in the library at Stuttgart there are three columns on each side, each three inches broad, with an inch space between the columns, and margins of three inches wide (Leyrer in Herzog’s *Encyklop.* “Schriftzeichen”). The case in which the rolls were kept was called ^{<410>}τεῦχος or ^{<410>}θήκη, almodic ^{<410>}ĒrKek-*eek*, or ^{<410>}aKrKi *karka*. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (^{<410>}Luke 1:63, ^{<410>}πινακίδια) served for the ordinary purposes of life. Several of these were fastened together and formed volumes (^{<410>}twmwf=*tomos*).

Picture for Books 2

Books were written upon with a pointed style (^{<410>}f[*et*, ^{<410>}Job 19:24), sometimes of iron (^{<410>}Psalm 45:2; ^{<410>}Jeremiah 8:8; 17:1). For harder materials a graver (^{<410>}frj, *cheret*, ^{<410>}Exodus 32:4; ^{<410>}Isaiah 8:1) was employed: the hard point was called ^{<410>}ῥP^{<410>}asippo’*en* (^{<410>}Jeremiah 17:1). For parchment or skins a reed was used (3 John 13; 3 Maccabees 4:20), and according to some the Law was to be written with nothing else (Wahner, § 334). The ^{<410>}wD^{<410>}adeyo (^{<410>}Jeremiah 36:18), literally “black,” like the Greek ^{<410>}μέλαν (^{<410>}2 Corinthians 3:3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of gall juice and vitriol was allowable (Wahner, § 335). It was carried in an inkstand (^{<410>}rp^{<410>}bitsqekeseih *has-sopher*), which was suspended at the girdle (^{<410>}Ezekiel 9:2, 3), as is done at the present day in the East. The modern scribes “have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times” (Thomson, *Lannd and Book*, 1, 188). Such a case for holding pens, ink, and other materials for writing is called in the Mishna ^{<410>}γ^{<410>}rael hi *kalmadrin*, or ^{<410>}w^{<410>}ri^{<410>}ni hi *kalmadyan* (*calamar-iumn*; Mishna, *Celim*, 2, 7; *Mikv.* 10: 1), while ^{<410>}q^{<410>}T^{<410>}el^{<410>}o^{<410>}T] *terontek* (Mishna, *Celim*, 16:8),

is a case for carrying pens, penknife, style, and other implements of the writer's art. To professional scribes there are allusions in ^{<1940>}Psalm 45:1 [2]; ^{<1906>}Ezra 7:6; 2 Esdras 14:24. In the language of the Talmud these are called ^{yr} ^{ab} j *lablarbizn*, which is a modification of the Latin *libellarii* (*Shabb. fol.* 16, 1). *SEE LETTERS.*

Books, Censure Of.

A studious life was strongly enforced upon the clergy by the ancient fathers, and enjoined by various canons of the earlier councils. In many early writers the study of the Holy Scriptures is urged upon the clergy as being of primary obligation, and the foundation on which all the superstructure of a more general and extensive learning was to be raised. Certain canons also required that in their most vacant hours, the times of eating and drinking, some portion of Scripture should be read to them — partly to exclude trifling and unnecessary discourse, and partly to afford them proper themes and subjects for edifying discourse and meditation.

Next to the Scriptures the study of the best ecclesiastical writers was recommended as most profitable and appropriate to the clerical office, the first place in such writings, however, being assigned to the canons of the Church. These were always reckoned of the greatest use and importance, as containing a summary account, not only of the Church's discipline and doctrine and government, but also rules of life and moral practice on which account it was ordered that the canons should be read over at a man's ordination; and again, the Council of Toledo required the clergy to make them a part of their constant study, together with the Holy Scriptures. The canons were then a sort of directory for the pastoral care, and they had this advantage over any private directory, that they were the public voice and authorized rule of the Church.

With regard to other books and writings there was considerable restriction. Some of the canons forbade a bishop to read heathen authors; nor would they allow him to read heretical books, otherwise than as a matter of duty, i.e. unless there was occasion to refute them, or to caution others against the poison of them. The prohibition did not, however, extend to cases, where the study of heathen literature might be advantageous to the cause of Christian truth. St. Jerome observes that both the Greek and Latin historians are of great use as well to explain as to confirm the truth of the prophecies of Daniel. St. Augustine says of the writings of heathen

philosophers, that as they said many things wivich were true, both concerning God and the Son of God, they were in that respect very serviceable in refuting the vanities of the Gentiles. The fathers and ancient writers of the Church were, in fact, for the most part, well versed in the classical or heathen literature.

Bookstaver, Jacob

a minister of the Reformed (Dutch) Church, was born at Montgomery, Orange Co., N. Y., Feb. 9, 1817. He graduated from Rutgers College in 1837, New Brunswick Seminary in 1840, and was licensed by the Classis of Orange the same year. He was pastor of the Church at Minisink, Sussex Co., N. J., from 1841 to 1847. From 1847 to 1848 he was teacher at Belleville, Essex Co. He died suddenly, Dec. 11, 1848. He was not a man of brilliant talents, but was of an amiable and generous temper. See Corwin, *Man. of the Ref. Church in America* (3d ed.), p. 191.

Boomer, James

a Baptist minister, was born at Freetown (now Fall River), Mass., May 26, 1759. . He was converted in March, 1780, and baptized in the following April. While engaged in teaching he was impressed that it was his duty to preach. He was licensed, and after preaching for a time was ordained, May 2, 1795, as pastor of the Baptist Church at Fall River, where he remained about eight years. In 1804 he removed to Charlton, Mass., to take charge of the Church in that place. Although obliged to engage in secular pursuits to meet his family expenses, he regularly preached to the Charlton Church, and towards the latter part of his life he preached in destitute places in his neighborhood. For two or three years before his death he was laid aside from his ministerial work. He died at Charlton, Feb. 24, 1837. It is a proof of the esteem in which he was held that the citizens of Charlton chose him for several years as their representative to the. state legislature. See *The Christian Watchman*, Dec. 29, 1837. (J. C. S.)

Boon[E], Charles

an English Wesleyan minister, commenced the work in 1771, and for twenty-four years was a faithful itinerant. His last circuit was Plymouth dock. In July, 1795, he left Plymouth for Exeter, thinking the change would be beneficial. A contrary effect was produced, however, and he died there, July 20, 1795. See Atmore, *Meth. Memorial*, s.v.

Boone, Levi

a minister of the Methodist Episcopal Church, was born in Fayette County, Ala. In 1869, when about forty-eight years old, he was admitted to the Mississippi Conference, within the bounds of which he labored until his death, at Daleville, Dec. 23, 1880. See *Minutes of Annual Conferences*, 1880, p. 70.

Boonie, Squire

a Baptist minister, was born in Berks County, Pa., in 1737, and was a brother of the famous Daniel Boone. Until 1770 his residence was a few miles from Wilkesborough, N. C. He was for some time the companion of his brother in making explorations in the state of Kentucky. In 1775 he had his home in a fort in Boonesborough, where he remained until 1779, when he built a fort in what is now Shelby County. For some time he resided in Louisville, Ky., and spent the last part of his life in what was then the territory of Indiana, where he died in 1815. The only official act of his of which we have any account was his marrying the first white persons who were married in Kentucky. His son, of the same name, and his grandson, Thomas Boone, were worthy Baptist ministers in Kentucky. See Cathcart, *Baptist Encyclop.* p. 113. (J. C. S.)

Boone, William E.

a minister in the Methodist Episcopal Church South, was born at Fayetteville, N. C., Jan. 11, 1830. He received a careful religious training joined the Church in. 1846, prepared for the ministry at Cokesbury Conference School, and in 1850 entered the South Carolina Conference, in which he served the Church with fidelity until his decease, Oct. 29, 1858. Mr. Boone was characterized by deep piety and conscientiousness. He was untiring in zeal and greatly beloved. See *Minutes of Annual Conferences of the M. E. Church South*, 1858, p. 56.

Boos

a German Reformed minister, arrived in America about 1771. He brought no testimonials with him, but the Congregation of Reading, Pa., concluded to take him. He conducted himself well during the year, and the Ccetus permitted him to continue another year. In a letter from the secretary of the Ccetus to the fathers, in May, 1777, the highest praise is bestowed upon

Mr. Boos: that his Church in Reading is in a most flourishing condition through his industry and zeal; that he is beloved not only in Reading, but by all the members of the Coetus. In the minutes of 1782 we find that Mr. Boos was compelled to leave his Reading Church. He afterwards continued as an Independent minister. There are many traditions about him in Berks County, Pa. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2, 392.

Boot, John F.,

a minister in the Methodist Episcopal Church South, a Cherokee Indian, was born about 1793. Prior to his conversion he was a leader among his people, a man of unsullied patriotism. He was converted about 1833, and about two years later received license to preach. He died Aug. 8, 1853. As a preacher he had but few equals. He had a strong, comprehensive mind, and -grasped his subject like a giant. He was powerful in declamation. See *Minutes of Annual Conferences of the M. E Church South*, 1853, p.452.

Booth, Bidcock

an English Congregational minister, was born at Sawley, Aug. 22, 1805. He was converted early in life, joined a Church at Clitheroe in his nineteenth year, and after earnest labor as a local preacher for some years in the neighborhood became pastor at Newton-in-Bowland in 1861. Here he died, Aug. 22, 1874. Mr. Booth was an incessant worker and a devoted pastor. See (Lond.) *Cong. Year-book*, 1875, p., 317.

Booth, Henry J.

an English Wesleyan minister, was born in London. He. was trained in the fear of the Lord, became a minister in 1844, and died suddenly, Nov. 29, 1854, in the thirty-fourth year of his age. He was active in mind and abundant in labors. See *Minutes of the British Conference*, 1855.

Booth, James

a Wesleyan, minister in Canada, was a native of Yorkshire, England. He came to America in 1816, and was one of the most self-sacrificing laborers in the upper provinces. He became a supernumerary at Waterloo, Ont., in 1838, but resumed work again in three years. He died at Kingston, Ont., Jan. 22, 1854, in his seventy-third year. See *Minutes of the British Conference*, 1854; Carroll, *Case and his Contemporaries*, vol. 5, index.

Booth, John

an English prelate of the 15th century, brother of Laurence and William, was probably a native of Cheshire. He was bachelor of laws, and in the sixth year of Edward IV (1466) became bishop of Exeter. He built the bishop's chair in his cathedral, which bishop Godwin says had no equal in England. During the troublesome times of the wars of York and Lancaster, John Booth retired to Horsley, Hampshire, where he died, April 1, 1478, and was buried in St. Clement Danes. London. See Fuller, *Worthies of England* (ed. Nuttall), 1, 268.

Booth, John P.

a Methodist Episcopal minister, was born in Brooklyn, N. Y., June 1, 1829. He entered the New York East Conference in 1855, passed all his itinerant ministry on Long Island, and died in the midst of his labors, Nov. 26, 1865. Mr. Booth was not loud and ostentatious, but remarkably firm and consistent. His ministry was short, but decisive, and crowned with great success; his chief excellence lay in his heart devotedness to the young. See *Minutes of Annual Conferences*, 1866, p. 63.

Booth, Joseph

a minister of the Society of Friends, was born at Scituate, Mass., about 1660, and was educated as an Independent. He removed to Delaware when a young man. In that colony for many years he filled the office of civil magistrate, and represented for a time the county of Sussex, in which he resided, in the General Assembly. Having been brought under the influence of the ministry of Joseph Story in 1699, he became "convinced" of the truth of the principles of the Friends, and some time after was recognised as a minister in that denomination of Christians. "His communications were solemn and awful, delivered in the power of truth." A meeting at Motherkill, Del., and one at Cold Spring, Md., were established through his instrumentality. He died about 1732. See Bowden, *Hist. of Friends in America*, 2, 263. (J. C. S.)

Booth, Laurence

an English prelate of the 15th century, was half-brother of William Booth, archbishop of York. He became master of Pembroke Hall, Cambridge, and chancellor of that university. He was an eminent benefactor of his college,

conferring thereon, among other things, the manor and patronage of Overton Waterfield, Huntingdonshire. From being chancellor of Cambridge, he was preferred to the same office to Margaret, queen of Henry VI, and, well discharging that office, he was, in the thirteenth year of Edward IV, (1474), made lord high chancellor of England, having first been bishop of Durham, and afterwards archbishop of York, and being a benefactor of both sees. He retained the mastership of Pembroke Hall till his death in 1480. See Fuller, *Worthies of England* (ed. Nuttall), 1, 267.

Booth, William

an English prelate of the 15th century, was educated at Gray's Inn, London, quitted the study of law to accept the chancellor's place in St. Paul's, and took orders. He was soon consecrated bishop of Lichfield, and six years after was translated to York. He expended much in enlarging his archiepiscopal palace in York. After twelve years he died, and was buried at Southwell, in 1464. See Fuller, *Worthies of England* (ed. Nuttall), 1, 267.

Booth, William C.

a minister in the Methodist Episcopal Church South, was born in Covington County, Miss. He entered the Mississippi Conference in 1851, and labored until his death, in 1854. Mr. Booth was a young man of buoyant spirit, warm and generous nature, and confiding heart. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 606.

Booth, William Oliver

an English Wesleyan minister, was born at Eccleshill, near Bradford, Yorkshire, Sept. 1, 1801. After some years employed in tuition, he was accepted by the Conference in 1824. In the prime of his life accidents befell him, which laid the foundation of great weakness; but he did not cease his labor, although subdued by the chastening of almost constant pain, until age was added to suffering. He died while living as a supernumerary in London, March 19, 1879. His love for the young was intense and his labor for their welfare incessant. Few men had more friends. "His sermons were well studied, full of evangelical theology, and brought home to the consciences of his hearers in mighty and loving appeal." See *Minutes of the British Conference*, 1879, p. 33; *Wesleyan Centenary Takings*, 1, 313.

Boothby, Jeremiah,

an English Wesleyan missionary, was sent to the West Indies in 1813, and died at Roseau, in the island of Dominica, July 14, 1816, of a fever induced by a cold he contracted from exposure, made necessary by a persecuting disturber in the congregation. See *Minutes of the British Conference*, 1817.

Boothe, Peter

a Methodist Episcopal minister, belonged to the Lexington Conference; had been for many years a local preacher, and later entered the travelling connection. He died on the Harrodsburg Circuit, Lexington District, Dec. 19, 1873. He was an earnest, faithful man. See *Minutes of Annual Conferences*, 1874, p. 11.

Bootman, Charles,

an English Methodist preacher, was born at Lynn, Norfolk, in 1802, in humble life, but was brought up among the Wesleyans, and converted to God in his eighteenth year. He labored hard as a class leader and local preacher till 1849, when the division took place which led to a society being formed of Methodist reformers. Mr. Bootman was the minister of the society at Lynn until 1855, when it united with the New Connection. He travelled in only four circuits, and was happy and useful in his work. His last circuit was Gloucester, where he labored for only a few months, but preached till within two days of his death, which occurred Dec. 8, 1860. He published a tract on the *Conversion of the Masses*. See *Minutes of the Conferences*.

Boots

were introduced by the Benedictines, and worn by masters of arts at their inception, until the doctors of faculties appropriated them to their own use, and masters were reduced to pantables or sandals. The boot was buttoned up the side of the leg like a gaiter; hence, probably, the modern use of the latter by the bishops, who have always a doctor's degree. The doctor of divinity stood booted and spurred at his act, as if shod with the preparation of the Gospel and ready always to preach God's word.

Boots, Abraham,

a German theologian and historian, was born at Bremen, Sept. 27, 1628. He studied at Marburg, and there taught metaphysics in 1662, history and eloquence in 1664. He died Oct. 11, 1673. His principal works are, *De Imateria-litate et Spiritualitate Angelorum* (Marburg, 1658): — *De Veritate* (ibid. 1661): *De Variis Thematisbus ex omni Scibili* (ibid. 1670). See Hoefler, *Nouv. Biog. Generale*, s.v.

Boozer, John Jay,

a Presbyterian minister, was born at Newberry, S. C., in 1825. He was educated in Oglethorpe University, Milledgeville, Ga., and studied in the theological seminary at Columbia, S. C. He was licensed about 1850 by the South Carolina Presbytery, and became pastor of Hopewell Church. In 1855 he removed to North Carolina; in 1858 to Arkansas, and became pastor of Pine Bluff Church, where he remained until his death in August, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 346.

Boquin (Or Bouquin), Pierre,

a French Protestant theologian, was born at the beginning of the 16th century in the province of Guienne. He studied at Bourges, and received his degree as doctor of theology April 23, 1539. He joined the order of the Carmelites, and was appointed prior. Having embraced the views of the Reformation, he left France in 1541, and went to Basle, Wittenberg, and Strasburg. In the last-named place he occupied the chair formerly held by Calvin, and commenced his lectures on the Epistle to the Galatians. But the love for his own country brought him back again to Bourges, where he lectured on Hebrew and exegesis, protected by the queen of Navarre, to whom he dedicated his treatise *De Necessitate et Usu Sacrarum Literarum*. In 1555 he was again obliged to leave the country, and went to Strasburg, where he acted for some time as preacher of the French Church. When in 1557 the university of Heidelberg was reformed, he was appointed professor there. He took an active part in the religious controversies of his time, and was present at the colloquy at Maulbronn. In 1574 he was obliged to give up his chair with the rest of the Calvinistic professors, since he would not subscribe to the Lutheran dogma of the ubiquity of Christ, and went as professor to Lausanne, where he died in 1582. His writings, which mainly treat of the controversy between the Lutherans and Catholics, are given in Haag, *La France Protestante*, 2, 404. See

Hundeshagen, in Herzog's *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bora (Bohra Or Bohren), Katharina Von

the wife of Luther, was born at Loben in Saxony, Jan. 29, 1499, and while very young became a nun in the convent of Nimptschen. On reading some of Luther's writings, she determined to abandon the monastic life, and, along with eight of her companions, applied to Luther for help. At his instance Leonhard Koppe, a citizen of Torgau, succeeded in effecting their escape by night, April 4, 1523. Katharina found an asylum in the house of the burgomaster Reichenbach, at Wittenberg, and was married to Luther, June 13, 1525. The marriage caused a great stir in the religious world, but proved a very happy one. Luther in his will left all his property to her. She died at Torgau, Dec. 20, 1552. See Beste, *Geschichte Kath. von B.* (Halle, 1843); Walch, *Geschichte der Kath. von Bora*; Mayer, *De Catharina, Lutheri Conjuge*; Hofmann, *Cath. von Bora*.

Borak

SEE ALBORAK.

Boras

a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, being Jews in features, manners, and genius, are Mohammedans in religion. See Gardner, *Faiths of the World*, s.v.

Borbetzy, Nerses

an Armenian theologian, was born near Tiflis about the middle of the 12th century. He applied himself diligently to the study of logic and theology, and became bishop of Bitlis. He died in 1317. He wrote a treatise on *Logic*, in which he traces with discernment the systems of Plato, Aristotle, Porphyry, of David the Philosopher, and others: — a short *Explanation of the Pentateuch*: — and *Sermons*. These works are cited in the Armenian manuscripts of the Imperial Library. See Hoefer, *Nouv. Biog. Generale*. s.v.

Borchard, G.

a minister of the Lutheran Church, and a native of Germany, arrived in Nebraska in 1877, as a missionary to the German population. As a scholar his attainments were of the highest order. To the German Lutherans he was well known as a correspondent of the *Kirchenfreund*, especially by his letters on Japan. After two years of missionary labor, he became a teacher of German in Nebraska College, Nebraska City, where he died, Sept. 15, 1879. See *Lutheran Observer*, Sept. 26, 1879.

Borcht, Peter Van Der, Sr.,

a Flemish landscape painter and engraver, was born at Brussels about 1540, and died in 1608. As a painter he gained very little distinction. He had great fertility of invention, but was not very judicious, either in the attitudes of his figures or the composition of his groups. The following are his best: *A Set of Landscapes from the Old and New Testaments; Rural Enjoyments; A Landscape, with the subject of Hagar and Ishmael; The Festival of the Company of Archers*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Borde, La

SEE LABORDE.

Bordeaux, Councils Of

(*Concilium Burdegalense*) Of these there were several.

I. Held in 385, by order of the emperor Maximus, against the Priscillianists. Instantius and Priscillianus were called upon for their defence. The former made out so bad a case for himself that he was judged unworthy of the episcopate. Priscillianus, fearing the same treatment, ventured to appeal to the emperor from the council, which appeal the bishops permitted. Priscillianus and the other accused parties were in consequence brought before the emperor at Treves, Idacius and Ithacius, their accusers, accompanying them. The emperor, at the urgent request of Ithacius, and contrary to his promise made to St. Martin, condemned Priscillianus and some of his followers to death. St. Martin had before strongly urged Ithacius to desist from his violent accusations, and after this business refused to communicate with the Ithacians. Moreover, St. Ambrose, the pope Siricius, and the Council of Turin, in 398, condemned

the Ithacians, maintaining that it was far from the part of a bishop to be in any way instrumental in causing the *death* of heretics. St. Ambrose in his writings also evinced his disgust at these cruelties, and the irregular condemnation of the Priscillianists. See Labbe, *Concil.* 2, 1034.

II. Held in 1080, in the month of October. Two legates, three archbishops, and several bishops were present. The notorious Berenger here gave account of his faith, either in confirmation of what he had declared at Rome in this same year, or to retract what he had just published in contradiction of that declaration. See Labbe, *Concil.* 10, 381.

III. Held on April 13, 1255. In it Gerard of Malemort, archbishop of Bordeaux, published a constitution consisting of thirty articles. Among other things it is enacted, that all beneficed clergy and others having the cure of souls shall be constantly in residence; that those persons who remain in a state of excommunication for forty days shall pay nine livres, or some other suitable fine; it is absolutely forbidden to absolve any one under excommunication, even at the point of death; if he, or some one for him, have not made satisfaction to the party interested, the priest so absolving him to be bound for him. To such an extent had the abuse of excommunications been carried in that age, that it was a common case to excommunicate in execution of a judgment, or on account of some money debt remaining unpaid. The fifth article enjoins that the consecrated host shall not be given to children who are brought to communion on Easter-day, but only bread which has been blessed. See Labbe, *Concil.* 11, 738.

IV. Held in 1583, by Antoine, archbishop of Bordeaux. Thirty-six regulations, relating to matters of faith, morals, and discipline, were drawn up, similar to those of the Council of Rheims in the same year. The last of these refers to the proper regulation of seminaries, and is divided into nine chapters, which enjoin among other things, that they should be built in some open spot not far from the cathedral church; that mass and prayer should be said daily; that the members of the seminary should obey the superior and other officers; that they shall be modest in their behavior, never eat out of the seminary, and never go out without leave; that all shall go to bed at nine, and rise at four in the morning, etc. See Labbe, *Concil.* 15, 944.

V. Held in 1624, under Francis, archbishop of Bordeaux, and cardinal. In this council twenty-two chapters, containing a large number of canons, were published, chiefly relating to discipline. See Labbe, *Concil.* 15:1632.

Bordel, John

a martyr of the Reformation period, was a Frenchman by birth. and suffered martyrdom, by strangling, in Brazil, in 1558. See Fox, *Acts and Monuments*, 4:440.

Bordelum Sect

In the year 1739 a separatistic party took its rise at Bordelum, near Hensburg, in the duchy of Holstein. Its founder was the Saxon licentiate David Bar, who claimed a higher spiritual life and rejected all ecclesiastical order. He even despised the Church, which he called the devil's house, rejected the sacraments and marriage, and claimed the same liberty which we find in the Oneida Community. An edict of king Christian VI, issued June 11, 1739, made an end to the immoral doings of the leader, who died in 1743. See Tschackert in Herzog's *Real-Encyklop.* (2d ed.), s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bordenave, Jean De

a French theologian and canonist, lived in the latter half of the 17th century. He wrote, *Etat des Eglises Cathedrales et Collegiales* (Paris, 1643, 1653): — *Etat des Cours Ecclesiastiques* (ibid. 1655). See Hoefer, *Nouv. Biog. Generale*, s.v.

Borderies, Etienne Jean Francois

a French theologian, was born at Montauban, Jan. 24, 1764. He studied in the college of St. Barbe, in Paris, where he remained as principal until the Revolution. He then went to Holland, and later to Germany, but eventually returned to France. In 1802 he became vicar of Lalande, and in 1819 vicar-general of the archdeaconate of St. Denis. He died Aug. 4, 1832, leaving *Euvres*, which were published after his death. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bordes, Basil,

a French preacher, was born about 1588. He was a hermit of Notre Dame d'Etang, at Dijon, and had a friend, named Nicholas, who one day confided to him quite an amount of silver. He yielded to the temptation to assassinate him and appropriate the money. A little time after, having occasion to preach at St. Benigne, of Dijon, he spoke at length upon the violent death of brother Nicholas, and, in so doing, certain expressions escaped him which led to his being suspected of the crime. He was finally convicted, and executed in 1633. He wrote, *Histoire de l'image e Notre Danme d'Etang* (Dijon, 1632). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bordone. Paris,

a distinguished painter of the Venetian school, was born at Treviso in 1500. There are many of his works in the churches and public edifices at Venice, Milan, Genoa, and Florence. His most important works are the *Ring of St. Mark* in St. Mark's at Venice, and the dome of San Vinicenzio, at Treviso, containing in six compartments, the *Annunciation*, the *Nativity*, the *Adoration of the Magi*, the *Crucifixion*, the *Ascension*, and the *Assumption of the Virgin*. He died in 1570. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bordoni, Francisco,

a Franciscan of Parma, was born in 1597. At the age of fifteen he joined his order, whose general he became, and died Aug. 7, 1671. He wrote, *De Constructione Syllogismorum* (Milan, 1630): *De Antiquitate Religionis Tertii Ord. S. Francisci* (Bologne, 1644): — *Ecclesiastica Ratiocinatio Festorum Mobilium* (ibid. 1657): — *Chronologium nFratrum et Sororum III Ord. Seraphici* (Parma, 1655): — *Formalitates Doctoris Subtilis ab Objectis Vindicate* (ibid. 1662): *Privilegia Clericorum in Controversiis* (ibid. 1668), etc. See Joche, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 719. (B. P.)

Bordonio, Giuseppe Antonio

an Italian theologian, was born at Turin, Feb. 22, 1682. He entered the Jesuit order in October, 1696, and after two years he was professor, successively, of belles-lettres at Pignerol and Genoa. — In 1703 he occupied the chair of rhetoric at Turin, and in 1708 was placed in charge of

the studies of the marquis of Susa. Four years after, the marquis of Trivie, being sent as ambassador to England, took Bordonio as chaplain of the embassy. He died in 1742, leaving, *Beatus Aloysius Gonza, de Parente Triumphator*, a drama in Latin verse (Pignerol, 1700): — *La LigZuria in Pace, Scherzo Pastorale*, etc. (Genoa, 1702): — *Edduino Tragedia* (Turin, 1703): — *Discorsiper Esercizio della Buona forte* (Venice, 3 vols., of which the first two were published in 1740, and the third in 1751). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bordwell, Joel,

a Congregational minister, was born at Deerfield, Mass., in October, 1732. He graduated from Yale College in 1756, was ordained pastor of the Church in Kent, Oct. 28, 1758, and died Dec. 6, 1811. See Sprague, *Annals of the Amer. Pulpit*, 1, 672.

Boreas

Picture for Boreas

(the north wind), in Greek mythology, was a Titan, the son of Astreus and Aurora, one of the four winds (his brothers were Zephyrus and Notus). He was reckoned among the benefactors of hot countries, because his breath brought refreshing and rain. His dwelling was a cave of the Rhiphean mountain-range, in the country of the Hyperboreans. He was highly venerated by the Athenians, and a small temple was erected in honor of him, because he had damaged the fleet of Xerxes. He loved the daughter of the Attican king Erechtheus, Orithyia, who presented him also with a daughter, Cleopatra, who married Phineus, king of Salmydessus, in Thrace, the son of the Phoenician king, Agenor. Chloris also was betrayed by him. The nymph Pitys, however, refusing his favor, was hurled, out of jealousy, against a rock, so that she died. Many of the most famous steeds of antiquity are indebted to him for their existence. On the Temple of the Winds. at Athens, he was represented as a bearded man; his dress reminds of the cold which he brings, his sea-horn of the peculiar sound which the blowing of this wind produces.

Boreasmi

in Greek cultus, were festivals celebrated at Athens in honor of Boreas.

Borein, Peter Ruble,

a Methodist Episcopal minister, was born in Washington County, East Tenn., Nov. 17, 1809. He experienced religion when about twelve years of age, and was distinguished during childhood and youth for his amiable and affectionate disposition and exemplary filial obedience. Having moved to Illinois, in 1830 he entered the Illinois College at Jacksonville, and on leaving college was licensed to preach, and entered the Illinois Conference in 1833. He continued his labors faithfully and with great success until his death, Aug. 15, 1838. Mr. Borein was engaging and delightful in person, manners, and public exercises. He was everywhere admired as a scholar, gentleman, and speaker. See *Minutes of Annual Conferences*, 1840, p. 54; Sprague, *Annals of the American Pulpit*, vol. 7.

Borgani, Francesco,

a painter of Mantua, lived about 1650. He studied under Domenico Fieti. There are several of his works in the churches of Mantua.

Borger, Elie Anne

a Flemish theologian, was born at Joure, in Friesland, in 1785. He completed his studies at the university of Leyden, where he received the degree of doctor, and was appointed in 1807 lecturer on sacred hermeneutics. In 1812, by a decree of the emperor of France, he was made adjunct professor. At the restoration of the university of Leyden, in 1815, Borger obtained the chair of theology, which he resigned for that of belles-lettres. He died in 1820. He wrote a large number of works, a complete list of which is found in the rectorial discourse of M. Smollenburg, delivered Feb. 8, 1821, at the university of Leyden. The most remarkable of his works are, *Des Sermons*: — an explanation of the *Epître aux Galates*: — *Disputatio de mysticismo* (Hague, 1820). See Hoefer, *Nouv. Biog. Generale*, s.v.

Borghardt, Ludwig Immanuel

a Protestant theologian of Germany, was born at Magdeburg, Nov. 29, 1804. He studied theology, philosophy, and philology at Berlin. After completing his studies there, he entered the theological seminary at Wittenberg, where Nitzsch, Heubner, and Rothe were his teachers. In 1834 he went as pastor to Gross-Saize; in 1840 he was called to Kloster -

Groningen, and in 1846 as court chaplain and superintendent of Stendal. In 1867 he was appointed member of consistory and second general superintendent of the province of Saxony. He died at his native place, June 21. 1870. See *Zum Gedächtniss von L. I. Borghardt* (Magdeburg, 1870). (B. P.)

Borghes, John.

SEE BOURGEOIS.

Borghesi, Ippolito

a reputable Neapolitan historical painter, flourished about 1620. He studied under Francesco Curia, and painted an altar-piece in San Lorenzo, at Perugia, representing the *Assumption*, which is his principal work.

Borghildur

in Norse mythology, was the mother of Hamund and the Hunding-slayer Helgis, famous in Northern heroic tales.

Borgia, Alessandro

an Italian prelate and theologian, was born at Velletri in 1682, and died Feb. 14, 1764. He was archbishop of Fermo, and left the following works: *Vita di San: Geraldo* (Velletri, 1698): — *Istoria della Chiesa e Citta di Velletri, in quattro libri* (Nocera, 1723): — *Vita Benedicti X-III* (Rome. 1741): — *Letters* collected by Muratori: — *Homilies*: — and some other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Borgia, Stefano

an Italian prelate and theologian, was born at Velletri, Dec. 3, 1731. He early gave evidence of great talent, and received the first of his education from his uncle, archbishop of Fermo. He devoted himself especially to the study of antiquities, and at the age of nineteen was received at the academy of Cortona. He collected a Very rich museum of monuments, medals, manuscripts, etc. Benedict XIV appointed him governor of Benevento, and soon after he was made secretary of the Congregation of the Propagandists, or of foreign missions. Pius VI appointed him cardinal and general inspector of the Foundling Hospital, and he introduced important changes in its administration. He went to Venice to see the men of letters,

then to Padua to found an academy, and finally to Valencia to organize a kind of Propagandist society; and was sent to Africa and Asia to bear the principles of religion, and to collect monuments. The pontifical government having been re-established at Rome, in 1800, the new pope, Pius VII, who found the administration in disorder, placed Borgia at the head of the council, the labors of which included nearly all the material interests of the state. In 1801 he was appointed rector of the Roman College. Fatigued with his labors, and an advanced age, he accompanied his master to France to crown Bonaparte, but he was taken ill at Lyons, and died there, Nov. 23, 1804. His museum, rich especially in Egyptian and Indian monuments, was his chief possession. He had sold his jewels to obtain these monuments, and his plate to publish a description of them. They were, however, scarcely his property, but rather that of the learned of his country. Adler, Zaega, Gergi, Paulin of St. Bartholomew, Heeren, and many. — others have profited by this collection, and have written concerning it. The manners of this cardinal were as gentle as his spirit was chaste. Among his principal works we notice, *Monumento di Papa Giovanni XVI* (Rome, 1750): — *Breve Istoria dell' Antica Citta di Tadino nell' Umbria* (1751). An ancient map of the world in the museum of this cardinal, prepared by the cure of Camillus, Giovanni Paolo Borgia, nephew of the cardinal, is known in the history of geography under the name of the *Mappe Monde du Cardinal Borgia* (*Encyclop. des Gens du M.*). See Hoefler, *Nouv. Biog. Generale*, s.v.

Borgiani, Orazio

a Roman painter and engraver, was born in 1577, and studied under his brother Giulio, called Scalzo. He painted several pictures for the Spanish ambassador and also for the churches of Rome. His principal works are, *The Resurrection; The Dead Christ, with the two Marys and St. John; St. Christopher giving his Hand to the Infant Jesus*. He died in 1615. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Borgognone, Ambrogio

a noted Milanese painter, lived about 1500, and studied under Vincenzio Foppa. He painted for one of the cloisters of San Simpliciano, at Milan, the history of St. Sisinio and his companions, also a *Coronation of the Virgin*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Borgona (Or Borgognona), Juan De

a Spanish painter, flourished from 1495 to 1533. He gained distinction by his works, several of which, at Toledo, in oil and fresco, were held in high estimation. At Avila he painted some pictures from sacred history. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Borie, Pierre Rose Ursule Dumoulin

a French missionary, was born at Beynot, in the diocese of Tulle, Feb. 26, 1808. He was trained from early youth by the Church, and at the age of fifteen went to the seminary of Servieres. He afterwards studied at the seminary of Tulle, and finally at Paris. He was made deacon March 27, 1830, and soon after priest. He went to Macao the same year as vicar apostolical to the province of Tonquin, and after a series of hardships and persecutions he was finally beheaded by the natives, Nov. 24, 1838. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boring, Isaac

a minister in the Methodist Episcopal Church South, was born in Jackson County, Ga., of pious parents, who brought him to Christ in his youth. In 1824 he was licensed to preach and admitted into the South Carolinas Conference. He entered on his work with thorough devotion, and thus continued, with but one year's intermission as superannuate, till the close of his life, in 1851. Mr. Boring was a man of high moral standing, and was greatly beloved by all. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 305.

Boring, Washington

a minister in the Methodist Episcopal Church South, was born in Washington County, Tenn., in 1822. He embraced religion when about twenty-one, received license to preach in 1849, and in 1851 entered the Holston Conference. He served but three circuits when his useful career was closed, in 1854. Mr. Boring was alive to all excellencies that brought culture and improvement to his people. He was strong in mind, energetic and deep in piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 521.

Borj (Or Al-Borj)

is the mythic world-mountain of the ancient Persians, from which all mundane existence took its rise and the stars leaped into their orbits. It is the symbol of creation, and is affirmed to be the navel of the world, the mountain of mountains. It is considered the centre from which have come prophets and lawgivers, and the religious dogmas and liturgic rites of the ancient Persians.

Bork, Christian

a clergyman of the Reformed Church in America, was born in Berlin, Prussia, in 1758. His father, a Prussian army officer, died of a wound received in battle before his son's birth. His mother was a pious Lutheran, who trained him with religious care. In his eighteenth year, when about thirty miles from home, he was impressed into the military service, and sent to join the British army in America in 1776. He was in the army of general Burgoyne until its surrender at Saratoga in 1777, and after this event he determined to remain in America. He then taught school near Albany, and in 1781, having left the British service, enlisted in a regiment of New York State levies, from which he was honorably discharged the same year. During his army life, he was converted under a sermon preached in a barn at Livingston Manor by Rev. Dr. Livingston of New York, who was then a voluntary exile from the city on account of the war. While he was yet in the army, Mr. Bork used to gather the soldiers on Sabbaths and read the Bible to them. He continued to teach for about twelve years, studied theology with Dr. Bassett of Albany, and entered the ministry in 1798. His early ministry was spent in the vicinity of Albany (1798-1808), after which he became pastor of the Franklin-street Church, N.Y. (1808), where he remained until his death, in 1823. He was a bold, faithful soldier of the cross. His preaching was remarkable for its scriptural fulness and holy unction, and his memory is still cherished as that of a Christian pastor who was wholly given to his work. See Corwin, *Manual of the Ref. Church in America*, s.v. (W. J. R. T.)

Borlando, Matteo

a learned Italian jurist and theologian, lived in the early half of the 18th century. He went to Germany with Giovanni Filippo Ravizza, and there embraced the Lutheran communion. He wrote *Il Nuovo Testamento con*

Somma Fede, dal Greco Tradotto (Erlangen, 1711). See Hoefler, *Nouv. Biog. Generale*, s.v.

Borlase, William, LL.D., F.R.S.,

an English clergyman and learned antiquary and naturalist, was born at Pendeen, in Cornwall, Feb. 2, 1696. He was educated at Exeter College, Oxford, and was ordained in 1720. In 1722 he was presented to the rectory of Ludgvan, and in 1732 to the vicarage of St. Just. He died Aug. 31, 1772. He published, *Antiquities, Historical and Monumental, of the County of Cornwall* (1754): — *Observations on the Ancient and Present State of the Islands of Scilly, and their Importance to the Trade of Great Britain* (1756):: — *The Natural History of Cornwall* (1758): — and contributed many papers to the *Philosophical Transactions*. His *Memoirs*, written by himself, were published in Nichols's *Literary Anecdotes*, 5, 291 sq. See Chalmers, *Biog. Dict.* s.v.; *Ency. Brit.* (9th ed.), s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Borling, Jacob

a Protestant minister of Germany, was born of Jewish parentage in 1801 at Slawitts, in Volhynia, Russian Poland. He received a strict Jewish education, according to the fashion of his country, where the Talmud was the main subject of study. In 1821, when Mr. Moritz (q.v.), a missionary among the Jews, visited his native place, the turning-point in Mr. Borling's life came. The arguments of the missionary shook his belief in the divine authority of the Talmud, and he resolved to become a Christian. As this was impossible for him in his native town, he decided to go to St. Petersburg. Having been furnished with letters of introduction to some Christian friends, he set out on foot, in 1822, on a journey of a thousand miles. In St. Petersburg he received instruction in the truth of Christianity, and was baptized May 5, 1823, at the Moravian chapel. He remained at St. Petersburg till 1824, when he accompanied the Rev. Saltet to Tiflis, in Georgia, the latter having been appointed minister of the Protestant community there. In August, 1825, he accompanied the Rev. Joseph Wolff (q.v.) to Shoosha, Persia, where he enjoyed the society of Zarembo and other missionaries residing there. In 1826 the government directed him to settle somewhere as a citizen, and also to enter the Russian service. He settled at Tiflis, where he was employed by the government. In 1831 he entered the missionary institution at Basle. where he remained for three

years. In 1834 he entered into connection with the Berlin Society for Promoting Christianity among the Jews, and labored for nearly five years in their service among the Jews in Silesia. Being a Russian, he had to return every three years to his country for the renewal of his passport. After passing an examination at the University of Dorpat, he received an appointment as minister of the Gospel in the colony Belowesch, in the government Tschernigow, in the south of Russia. Here he had thirteen parishes committed to his charge. The sad state of spiritual destitution in which he found his field of labor was soon changed for the better. He established schools everywhere, and his work was only interrupted by his death, Aug. 8, 1844. (B. P.)

Bormann, Carl Joseph Anton,

a German teacher, was born at Gersosten, in Silesia, in 1766. In 1782 he was teacher at Gleinig, in Silesia, and after having entered upon a military career was appointed, in 1820, secretary of the commission for military studies at Berlin, where he died, Aug. 19, 1841. He wrote, *Die Christliche Lehre*, etc. (Berlin, 1820): — *Die Metaphysische Lehre* (ibid. 1828): — *Verklarung der Lehre von Gott* (ibid. 1831): — *Erklrdung der biblischen Geschichten* (2d ed. 1858). See Winer, *Handbuch der theol. Lit.* 1, 448; Zuchold, *Bibl. Theol.* 1, 172. (B. P.)

Borner, Christian Friedrich

a German Protestant theologian, was born Nov. 6, 1683, at Dresden. He studied at Leipsic and Wittenberg. In 1705 he travelled in England and Holland; and in the latter country he purchased a manuscript now known as the *Borner Manuscript* (q.v.). From England he brought in manuscript the *Hypomnesticon* of Josephus, which was afterwards printed by T. A. Fabricius. In 1707 Borner was appointed professor of ethics, and in 1708 professor of Greek at Leipsic. In 1710 he was called to the theological chair, and died Nov. 19, 1753. Borner was a voluminous writer, and the titles of his writings fill about five printed pages in *Doring, Die gelehrten Theologen Deutschlands*. He edited Jacob le Long's *Bibliotheca Sacra, seu Syllabus Omnisium Fermne Sacrse Scripturce Editionum. ac Versionurm*, etc. (Leipsic, 1709): *Martin Luther's Works* (22 parts fol. 1728-34): — *Disserttiones Sacrce, quibus Illustria Oracula Divina Sanctionisque Doctrince Capita. Explicantur* (ibid. 1752). See Doring, *l.c.* i, 134 sq.; Winer, *Handbuch der theol. Lit.* i, 24, 67, 338, 500, 750. (B. P.)

Bornitz

(Lat. *Bornitius*), JOHANN ERNST, a Protestant theologian of Germany, was born at Meissen, in Saxony, April 12, 1622. He studied at Wittenberg, and died Nov. 14, 1645. He is the author of *De Characterum Judaicorum Antiquitate* (Wittenberg, 1643): — *Exercit. Philol. ad c. iv Genes. Comrm. Ult.* (ibid. eod.): *De twtym s. Suppliciiis Capitalibus Ebrceorum* (ibid. eod.): — *De Synedrio Magno Hebreorum* (ibid. 1644): — *De Crucenum Ebrceorum Suppliciumn Fuerit et Qualisnam Structura ejus cui Salvator Mundi fuit Afixus* (ibid. eod.): — *De Tikkun Sophrim* (ibid. eod.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Borosnyai, Sigismund,

a theologian of Hungary, who studied in Holland where, in 1736, he was made doctor of theology by the university of Leyden, was in 1738 appointed professor of theology at the Reformed Gymnasium of Enyeden in Transylvania, where he died in 1779. He is the author of *Disp. de Holocausto Jephthe ad Jud. XI* (Franeker, 1735): — *De Testamentis ad Pias Causas* (Utrecht, eod.): — *Disp. I-VI de Symboli Apostolici Constitutione* (ibid. 1737): — *De Illustribus Veterum Scriptorum Testimoniis de Christi Doctrina* (ibid. eod.): — *De Sancto Fine Conditi Ufriusque Testanenti* (1737): — *De Libris Refor. Eccles. Symbolicis* (Enyeden, 1745). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Horanyi. *Memor. Hungar.*; Benko, *Transylvania*, ii, 464. (B. P.)

Borowsky, Ludwig Ernst Von,

a Protestant divine of Germany, was born June 17, 1740, at Konigsberg, where he completed his studies. In 1762 he was appointed military chaplain, and in 1763, after the completion of the Seven Year's War, he went to Bartenstein as garrison preacher, where he remained till 1770, when he accepted a call to Schaaken. In 1782 he was called to his native place as pastor of the Neurossgarter congregation, and in 1793 he was a member of the commission for church and school. In 1812 he was appointed general superintendent, in 1815 first court-preacher, in 1816 bishop, and in 1829 archbishop of the Evangelical Church of Prussia. He delivered his last sermon Sept. 4, 1831, and died in the same year, November 10. Of his writings we mention, *Ausgewdhlte Predigten und Reden von 1762-1831* (Konigsberg, 1833): — *Beitrag zur neuesten*

Geschichte der Unitarier und Socinianer: — Preussische Kirchenagende nebst Abhandlung über die historische Entwicklung der Liturgie: — Ueber Geist und Styl Dr. M. Luthers, etc. See Zuchold, *Bibl. Theol.* 1, 173; but more especially Rindfleisch, *Doctor L. E. v. Borowsky, ein Lebensbild* (Dantzic, 1878). (B. P.)

Borras, Francisco Nicolas,

a Spanish historical painter and priest, was born at Cocentayna in 1530. He studied under Juanes at Valencia, and executed the great altar-piece of the monastery of San Jeronimo of Gaudia. Several of his paintings are at the Escorial, at Antiniente, at Aldaya, at Cocentayna, and Valencia. He died in 1610.

Borrekens Matthieu

a Flemish engraver, was born at Antwerp about 1615. The following are his principal religious plates: *The Crucifixion, with the Virgin, Mary Magdalene, and St. John; The Immaculate Conception; Christ bound and kneeling, with two Angels, holding the Instruments of the Passion; The Good Shepherd.*

Borreman, Anton,

a Dutch theologian, an Arminian, died Oct. 21, 1683. He wrote, a *Dialogue on the Poets. and Prophets* (Amsterdam, 1678): — *Variarunz Lectionum Liber* (ibid. 1676): — a continuation, down to 1680, of the *Annales* of Voss. His works evince thought rather than rare and learned research. See Hoefer, *Nouv. Biog. Generale*, s.v.

Borri, Christofero,

an Italian missionary, was a native of Milan. He made a trip to the East, and on his return taught mathematics at Coimbra and Lisbon. It is said that he was ordered to Madrid by the king of Spain, who was informed that he had found means of determining the longitude by the declination of the needle. But his science led to his being suspected, it is thought, by his society, which he excluded from his regard in order to occupy himself in matters foreign to this organization. He afterwards entered the order of Cistercians, and died May 24, 1632. He wrote, under the pseudonym of *Onuphrius, Doctrina de Tribus Coelis; Aereo, Siderio, et Empyreo* (Lisbon, 1641): — *Relatione a Sua Santita delta. Cose delle Indie*

Orientale, di Giappelneo, della China, dell' Etiopia, dell' Isola di San Lorenzo, del regno di Monomol-cpa, e della -Terra Incognita Australe (Rome, 1631); with observations upon the manner in which the missionaries attempted to civilize the natives. He also corrected the charts used by navigators. This work was translated into French by P. Antony de la Croix (Rennes, 1631; in Latin, Vienna, 1633; in English by Robert Astley, London, eod.). This last translation was inserted by Churchill in vol. 2 of his *Collection of Voyages*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Borrini, Splandiano,

an Italian theologian and poet, was born at Lodi, and lived in the early half of the 17th century. He wrote *Peregrinaggio di Gerusalemme, nel quale SottoVar Cacidenti, Accorsi a' Peregrini, si Figurano i Pericoli, Disturbi*, etc. (Rome, 1610). See Hoefer, *Nouv. Biog. Generale*, s.v.

Borromeo, Andrea,

an Italian theologian and missionary of Milan, entered the order of Theatines in 1637, and in 1652 visited as missionary Mingrelia and Georgia. Eleven years later he went to Rome, where he was appointed purveyor of this mission. He died in 1683, leaving *Relazione della Georgia, Mingrelia, e Missioni dei Teatini in quelle Parti* (Rome, 1704). See Hoefer, *Nouv. Biog. Generale*, s.v.

Borromini, Francesco,

an eminent Italian architect, was born at Bissone, in the diocese of Como, in 1599. At the age of sixteen he visited Rome and studied architecture under his relative, Carlo Maderno. He copied the designs of the latter, and sculptured the cherubim at the sides of the small doors of St. Peter's, with the baskets and festoons above the arches, which are the only sculptures he ever executed. On the death of his instructor he was appointed architect of St. Peter's, under the direction of Bernini. He executed the faeade of the Church of St. Agnes in the Piazza Nuova, which is considered his best performance, and gained him so much reputation that the king of Spain appointed him to enlarge and modernize his palace at Rome. He was also employed in the Barberini palace; erected the church and monasteries of the Madonna de Strada Giulia; erected the palace of Rufina at Frascati. and embellished the Spada palace. He died at Rome in 1667. See Spooner,

Biog. Hist. of the Fine Arts, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Borrow, George,

a noted Bible student, was born in Norfolk, England; in 1803. He was the son of an officer of the British army, and was intended for the law, but he early devoted his attention to literature. Having acquired a knowledge of the Gypsy language from some bands which encamped near Norwich, he commenced travelling among them and for years led a wandering life. In 1833 he became an agent of the British and Foreign Bible Society, and labored in Russia. While in St. Petersburg he edited the New Testament in the Chinese Tartar language. He then pursued his Bible labors in Spain, and was twice imprisoned for circulating the Scriptures. While in Spain he translated the New Testament into the Gypsy language. After this he returned to England and gave himself up to literary pursuits, the first result of which was a book entitled *Zincali, or an Account of the Gypsies*, published in 1841. His researches showed that the Gypsy language was closely connected with the Sanscrit. In 1843 he published *The Bible in Spain*, a work that was warmly praised by Sir Robert Peel in the House of Commons, and of which the (Lond.) *Quarterly Review* said, "As a book of adventures, it seems about the most extraordinary which has appeared in our or any other language for a long time past." Mr. Borrow wrote several other works of great popularity, such as *Lavengro, the Scholar, the Gypsy, and the Priest* (London, 1851, 3 vols.): — and *The Romany Rye*. He died in London, Aug. 3, 1881; See Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P.S.)

Borris

SEE BORRI.

Borsa, Alessandro Maria

an, Italian theologian, was born at Milan, Sept. 2, 1645. He entered the order of Somasques in 1661, and there performed various important functions. He died July 12, 1704, leaving *Dell' Amor di Filotea, Raqionamenti di Pardenio e Teocrito Descritti* (Milan, 1695): — *Della Morte di Filotea, Ratgionamenti* (ibid. 1697): — *Trattato della Felicità Umana*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Borthwike, Sir John,

a martyr of the Reformation period, was a knight in Scotland, who was well learned and answered knowingly all articles brought against him, which were many. He professed Christ, and taught the Scriptures in his family and to all who would come and hear him; for this he was apprehended and tried. The examination was a long and tedious one, but ended in the burning of this godly man in 1558. See Fox., *Acts and Monuments*, 5, 607.

Bortum

is a kind of clerical dress; if of gold, it was called *aurifrigium* (“clamydes geminis aurifrigiis, quae vulgariter *bortum* dicuntur” — Mart. *Thesaur. Anecd.* 4 538).

Borum, John

a Baptist minister, was born in Nottoway Countyr, Va., Dec. 5, 1775, and removed with his father’s family in 1805 to Wilson County, Tenn., where he lived the remainder of his life. He united with the Church in 1805, and soon after began to preach; the bounds of his labors, in his early ministry, embracing Brush Creek, Round Lick, Spring Creek, Salem, and many other churches. He was among the original founders of the Salem Association. As a preacher, he was experimental rather than doctrinal, and he wielded great influence in all the region where he resided. The family is a Baptist one as far back as it can be traced. He died May 30, 1844. See Borum, *Sketches of Tenn. Bapt. Ministers*, p. 41-45. (J. C. S.)

Borum, William

a Baptist minister, son of John (q.v.), was born in Wilson County, Tenn., May 24, 1828. He united with the Church Dec. 28, 1843; pursued his studies at the Union Academy and at Marion Collegiate Institute; was licensed in 1850, and ordained in June, 1855. After preaching for a few years in his native state, he removed in 1859 to Sevier County, Ark., and preached in that county and the counties adjoining. He assisted in the organization of several churches, and baptized a large number of persons. At one time he was pastor of four churches. His death from consumption took place at his home in Sevier County, Feb. 12, 1879. See Borum, *Sketches of Tenn. Bapt. Ministers*, p. 81-83. (J. C. S.)

Borysthernes

(or the *Dnieper*), a river of Russia, was universally revered by the ancient Russians as holy, and in the holy city of Kiev, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled.

Borzzone, Luciano

a Genoese historical and portrait painter, was born in 1590, and studied under his uncle, Filippo Bertolotti. In San Domenico, at Genoa, there is a picture by him of the *Presentation in the Temple*, and in San Spirito the *Baptism of Christ*. He died in 1645. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bos, Cornelius.

SEE BUS.

Bos, Jerome.

SEE BOSCHE.

Bosa

an early English prelate, was a pupil of St. Hilda, at Stroneshall, and in 678 was appointed to the bishopric of Deira (*Bede, Hist. Eccl.* 4:12), with his see at York. In 686, on Wilfrid's restoration, Bosa was expelled, but returned on the second exile of Wilfrid, in 691, and retained his see until his death, in 704 (or 705). He is highly praised by Alcuin, who says that he was a monk. Acca, bishop of Hexham, was brought up in his household. He is honored as a confessor, March 13.

Bosc, Jacques du

a French theologian, was born in Normandy, and lived in the early half of the 17th century. He published *L'Honnete Fenme* (with Preface by D'Ablancourt, 1632): — *L'Eucharistie Paisible* (1647): — *Jesus Christ Mort pour Tous* (1651): — *Le Pacificateur Apostolique* (1663). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bosc, Pierre du

a French Protestant theologian, was born at Bayeux in 1623. Louis XIV having published an edict against the Calvinists, Du Bosc was deputed, in 1668, to hear remonstrances on this subject. He died at Rotterdam in 1692. He wrote, *Des Sermons* (Rotterdam, 1671, 1692): — *Des Lettres*, with a sketch of his *Life* by Legendre (1698; a new augmented edition, 1716). See. Hoefler, *Nouv. Biog. Generale*, s.v.

Bosca, Pietro Paolo

a Milanese, one of the *oblats* of St. Ambrose, and prefect of the Ambrosian Library, was born in 1632, and died April 22, 1699, leaving, *De Origine et Statu Biblioth. Ambros.* (Milan, 1672, 4to): — *Martyrologium Mediolanensis Eccles. cum Annot.* (1695, 4to). See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bosch, Cornelius.

SEE BUS.

Bosche (Or Bos), Jerome

a Dutch painter and engraver, was born at Bois-le-Duc about 1470. One of his best pictures represents *Our Saviour delivering the Ancient Patriarchs from hell*. He painted several other works of a serious nature, among which were *Christ bearing the Cross*, and the *Flight into Egypt* in the Church of Bois-le-Duc. The following are some of his principal works: *The Temptation of St. Anthony* (dated 1522); *The Last Judgment* — Christ appears in the air, seated on a rainbow, and on each side of him are two angels, sounding trumpets, with labels bearing this inscription, “Hic est dies quem fuit; surgite mortui, venite ad judicium;” *The Baptism of Christ by St. John*. He died in 1530.

Bosche, Peter van

a learned Flemish theologian, was born at Brussels, Oct. 19, 1686. He early entered the Jesuit order, taught philosophy in the college of Antwerp, and died Nov. 24. 1736. He was one of the Bollandist writers, and left several other works, for which see Hoefler, *Nouvelle Biographie Generale*, s.v.

Boschenstein, Johann,

a German professor of Hebrew, was born at Esslingen in 1472. On account of his knowledge of the Hebrew language, which he taught at Ingolstadt in 1489, and where Andreas Osiander attended his lectures, some believed him to be a converted Jew. From Augsburg he was called by duke Frederick the Wise, in 1518, as professor of Hebrew and Greek, to Wittenberg; from thence he went to Nuremberg, Heidelberg, Antwerp, and Zurich; and finally returned again to Augsburg, where he died after 1539. He was the greatest teacher after Reuchlin, and many of the reformers, as Luther, Melancthon, Zwingli, Eik, etc., were among his hearers. He wrote, *Elementale Introductorium in Hebraicas Literas, Teutonice et Hebr. Legendas* (Augsburg, 1514; Wittenberg, 1518; Cologne, 1521): — *Rudimenta Hebraica Mos. Kimchi* (Augsburg, 1520). He is also the author of some hymns, the best of which is his *Da Jesus an dem Kreutze stund* (Engl. transl. by Jacobi in *Psalmodia Germanica*, 1, 17, “When Christ hung on the cursed tree”), which he composed in 1515, and which was sung before the Reformation in some churches during the Passion-week; See Kihler, *Beytrage zur deutschen Kunst- und Literaturgeschichte* (Leipsic, 1794) ii, 1-23; Furst, *Bibl. Jud.* i, 127 Steinschneider, *Bibliogr. Handbuch*, p. 23 sq.; Geiger, *Das Studium der Hebrdischen Sprache in Deutschland* (Breslau, 1870), p. 48 sq.; Koch, *Gesch. deutschen Kirchenliedes*, i, 219 sq.; ii, 469. sq. (B. P.)

Boschi, Fabrizio

a Florentine painter, was born about 1570- and studied under Passignani. One of his best works was the *Martyrdom of St. Peter and St. Paul*, painted for the Church of the Certosa at Florence. In the church of the Dominican convent of S. Lucia is another excellent work, representing the *Assumption of the Virgin*, surrounded by angels, with the apostles below. Boschi died in 1642. See Spooner, *Biog. Hist. of the Fine Arts* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Boschi, Prancesco

a reputable Florentine painter, was born in 1619, and studied under his uncle, Matteo Roselli. He painted several pictures for the churches at Florence; He died in 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Boschini, Marco,

a Veietian painter and engraver, was born in 1613j and studied under Palma. One of his best works is an altar-piece in the sacristy of San Girolamo at Venice, representing *The Last Supper*. He died in 1678. He was the author of *A Practical Guide to the Art of Painting* (Venice, 1660). See Spooner, *Biog. Hist. of the Fine Arts* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bosci

SEE BOSKOL.

Boscoli, Andrea,

a reputable Florentine historical painter, was born in 1550, and studied under Santo di Titi. His masterpiece is a picture of *St. John Preaching*, in the Church of the Teresiani at Rimini. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bose, Johann Jacob,

a Lutheran theologian of Germany, was born at Leipsic in i713. He studied at his native place, and died there as doctor of theology and archdeacon of St. Thomas, May 28, 1775. He is the author of, *Dissertatt. de Potionibus Mortiferis ad Marci 16:18* (Leipsic, 1736, 1737): — *De Paulo in Teriumn Ceelum Rapto, a Sententia. Clarissinzi (Ederi Viandica.ta, ad Locum* ⁴⁷²⁴ *Corinthians 12:14* (ibid. 1740): — *De Sponsce Ornatu Splendoris Ecclesice NV. F. Symbolo ad Esa. xlix, 18* (ibid. 1736): — *De Carmelo Monte et Deo* (ibid. 1740): *De Cultu Dei in Silentio, ad Ps. Ixv, 2* (ibid. 1756). See Meusel, *Gelehrtes Deuts.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 129. (B. P.)

Bosel

was the first bishop of Worcester, that see having been created by the division of the great Mercian diocese in 679 (or 680). He governed the see until 691, when, his health having given way, Ottfor was appointed to succeed him. Bosel's name is attached to a Malmesbury charter of 681, and to one of 685, both, however, of questionable authority.

Boselli, Antonio

a reputable Italian sculptor and painter, flourished at Bergamo about 1500. As a sculptor he attained some distinction, and there are a number of his works in the Bergamese churches. As a painter he executed a number of works for the churches of his native city, among which is a picture in San Cristoforo, representing *St. Peter, St. Paul, and St. Luke*. In the Church of the Augustines there is one of his works, representing the *Virgin and Infant in the Clouds, with Saints below*. It is believed he assisted Pompono Amalteo, in the Friuli, from 1534 to 1536. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Boselli, Bonaventura

an Italian Minorite of Sestola, in Modena, was born in 1598. He was a good Arabic scholar, and spent most of his time at Rome, where he died Aug. 1, 1666. He wrote, *Dilucidatio Speculi Vetum Ostendentis pro Achmed Filio zin Alabedin, contra Politorem Speculi* (Rome, 1625, and often): *Catalogus Haeresium et Hereticorum* (ibid. 1661): — *Catalogus Conciliorum Catholicorum et Heterodoxorum a Calvinistis et Lutheranis Celebratorum* (ibid. eod.): — *Compendio Istorico della Basilica de' Santi Apostoli* (ibid. 1663). See Mazzuchelli, *Scrittori d' Italia*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Boshamn, Herbert.

SEE HERBERT OF BOSHAM.

Boshasp

in Persian mythology, is one of the seven Erzdevs which Ahriman places opposed to the Amshaspands of Ormuzd. This dev killed the primordial bull Abudad by his bewitching power, and battled with Shriwer, the genius of light.

Bosher, Thomas,

an English Methodist preacher, entered the New Connection ministry from London in 1803, and travelled in eleven circuits. His labors were acceptable, but his health failed in 1822, and after being a supernumerary one year he died at Hull, March 14, 1825, aged forty-nine years. See *Minutes of the Conference*, 1826.

Bosio, Antonio

a famous antiquarian, who flourished between 1570 and 1629, is known for his great undertaking of deciphering the catacombs. For thirty years he was occupied with his grand work, and died before he completed it, which was afterwards published in 1632 by the chevalier Albrandino, under the title *Rona Sotteranza*. Enriched by the additions of Saverani, Aringhi, and Bottari, it was published again in 1637, 1651, 1659, 1737, 1747, 1753. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bosio, Ferdinando

an Italian minister, was born in 1823. He was educated for the priesthood, and at twenty years of age took the highest scholarship and entered the seminary at Milan, under the charge of the bishop. At this time he was ordered to give up the reading of certain anti-Romanist publications, but refused. He subsequently received ordination as a priest, and in 1850 was appointed professor of rhetoric in the seminary at Mantua. He now manifested so strong an antipathy to the Austrian occupation, and gave such vent to his patriotic sentiments, that he was tried and condemned to death. The sentence was afterwards commuted to imprisonment for twelve years, and Ferdinando Bosio found himself in the Castle of Josephstadt, on the Bohemian confines. During this imprisonment his system received a shock which ultimately ended his life. The emperor Francis Joseph, on his public entry into Milan in 1856, granted an amnesty to a large number of Italian prisoners, and Bosio was among the number; the latter accordingly returned to Italy, after his five-years of suffering. He was now sent as a parish priest to Casalromano, where he remained until 1861. The reading of a copy of the Scriptures sold him by a Wesleyan colporteur led to his conversion to Protestantism. He became a student, an evangelist, and finally, in 1866, a Wesleyan Methodist minister. The last eight years of his life were spent in Milan, where he died, July, 1879. Bosio, though modest and retiring, was a man of independent thought and strong moral courage. His preaching was that of a studious, thoughtful man, and was full of nervous force and earnest appeal. He was esteemed and beloved by his brethren. See *Minutes of the British Conference*, 1879, p. 56.

Bosio, Jacopo

of Milan, a knight of the order of St. John of Jerusalem, was intrusted with the care of religious affairs in Malta at the end of the 16th century. He

wrote a *History of the True Cross*, from the period of its discovery under Constantine the Great: — and an *Account of the Order of the Knights of Malta*. The best edition is that of Rome (1621, 3 vols. fol.).

Boso

Cardinal, an English ecclesiastic, nephew of Nicholas Breakspear (pope Adrian IV), was probably a native of Hertfordshire. He was made a cardinal by that pope in December, 1155, and was cardinal priest of the following churches in Rome: Cosma and Damian, Crosses of Jerusalem, Prudentiana, and of Pastor. He was instrumental in making Alexander III pope with the suffrages of nineteen cardinals, against the antipope Victor IV. Boso died in 1180. See Fuller, *Worthies of England* (ed. Nuttall), 2, 42.

Boson

a theologian of Normandy, was born in 1065 in the town of Montevilliers. He entered the abbey of Bec at the age of twenty-three, and in 1093 accompanied St. Anselm to his bishopric at Canterbury, and assisted him at the council of Clermont in 1095. Returning to the abbey of Bec in 1115, he was appointed prior, then abbot of Bec. This made him the object of persecution by those who, envious of his growing influence, wished to do something to lead to his being suspected by the king of England. He died in 1136. He wrote, in the form of a letter, *Defense de l'Ordre Monastique*. See Hofer, *Nouv. Biog. Generale*, s.v.

Bosphoris

bishop of Colonia, in Cappadocia Secunda, was a confidential friend and correspondent of Gregory Nazianzen and Basil the Great. His episcopate must have commenced, in 360, and continued at least forty-eight years. He had great influence over the gentler nature of Gregory, who, however, speaks of him in terms of the highest respect, both for the purity of his faith and the sanctity of his life. Bosphorus persuaded Gregory to remain at Nazianzum after his father's death, and accept the unwelcome see of Constantinople. Gregory bitterly complained of his excessive importunity, but yielded. In 383 Bosphorus was accused of unsoundness in the faith, which greatly distressed Gregory, who wrote urgently in his behalf to Theodore of Tyana, Nectarius, and Eutropius.

Bosphorus

attended the second Ecumenical Council at Constantinople in 381; and Palladius speaks with gratitude of the sympathy shown by him towards the bishops banished, in 406, for adhesion to Chrysostom.

Bosquet, Francois De

a French prelate, was born at Narbonne, May 28, 1605. He first studied law, and attained great eminence in that profession, insomuch that the king, in recompense for his services as intendant of Guieline and Languedoc, granted him the title of counsellor of state. When he was thus on the highroad to the greatest posts, he voluntarily, in 1650, resigned every situation which he held, and was made bishop of Lodeve, by the cession, in his favor, of Jean Plantavit de la Pause, his friend. In the same year he was deputed by the clergy to Rome, to treat of the affair of the Five Propositions. In 1657, he was appointed to the see of Molntpellier. He died June 24, 1676, leaving, *Inocentii III Epistol. Libri 4 cum Notis* (Toulon, 1635, fol.): — *Pontificuns Romanorum qui e Gallia Oriundi in ea Sederunt, Historia*, 1305 to 1394 (Paris, 1632, 8vo); Baluze has given an augmented and corrected edition *Vitce pap. Aven.* 1693: — *Michaelis Pselli Synopsis Lequm* (ibid. 1632, 8vo): — *Historia Ecclesice Gallicance* (best edition that of 1636, 4to): — a *Life of St. Fulcran*, bishop of Lodeve, and other works. See *Biog. Universelle*, 5, 220; Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bosquier, Philippe

a Flemish theologian, was born at Mons, in Hainault, in 1561. He studied theology at the university of Paris, entered the order of the Recollets. and was sent to Rome, where he gained by his talents the favor of the cardinal Baronius. He died at Avesnes in 1636. Bosquier acquired the reputation of a good preacher, although his sermons were somewhat faulty. His most desirable productions are, *Tragedie Nouvelle, dite le, Petit Rasoir des Ornaments Mondains, en laquelle toutes les Miseres de nostre Temps sont Attributes tant aux Ie eisies qu'aux Ornsenents Supersflus du Corps* (Mons, 1588 or 1589): — *L'Acadmie des Pecheurs* (ibid. 1596): — *Le Fouet de l'Acadmnie des Pecheurs* (Arras, 1597). The author himself has given a complete edition of his works' (Cologne, 1621)., See Hoefler, *Nouv. Biog. Generale*, s.v.

Boss

Picture for Boss 1

Picture for Boss 2

a projecting ornament placed at the intersections of the ribs of ceilings, whether vaulted or flat; also used as a termination to weather-mouldings of doors, windows, etc., called then a *Corbel* or *Dripstone Termination*; and in various other situations, either as an ornamental stop, or finishing, to mouldings, or to cover them where they intersect each other; but their principal application is to vaulted ceilings. In *Norman* work the vaults are most commonly without bosses until the latter part of the style, and when used they are generally not very prominent nor very richly carved. In the succeeding styles they are used in profusion, though less abundantly in the *Early English* than in the *Decorated* and *Perpendicular*, and are generally elaborately carved. The *Early English* bosses are usually sculptured with foliage characteristic of the style, among which small figures and animals are sometimes introduced, but occasionally a small circle of mouldings, correspondings with those of the ribs, is used in the place of a carved boss. In the *Decorated* style the bosses usually consist of foliage, heads, animals, etc., or of foliage combined with heads and animals, and sometimes shields charged with armorial bearings are used. Many of the *Perpendicular* bosses bear a strong resemblance to the *Decorated*, but there is generally the same difference in the execution of the foliage that is found in all the other features of the style. Shields with armorial bearings are used abundantly in *Perpendicular* work, and there is considerably greater variation in the bosses of this style than any other; sometimes they are made to represent a flat sculptured ornament attached to the under-side of the ribs; sometimes they resemble small pendants, which are occasionally pierced, as in the south porch of Dursley Church, Gloucestershire, but it is impossible to enumerate all the varieties.

Bosschaert, Thomas Willeborts

an eminent Flemish painter, was born at Berg-op-Zoom in 1613, and studied at Antwerp under Gerard Segers. After remaining at Rome four years, he returned to Flanders, where he soon gained distinction by several pictures painted for the churches of the Low Countries. There is a work by him at the Hague, representing an emblematical subject of peace and war;

and in the Church of St. James at Bruges is another composition, representing the martyrdom of that saint. There are also some of his works in the Church of the Capuchins at Brussels. He died Jan. 23, 1656. See Spooner, *Biog. Hist. of the Fine Arts*, s.v., Hoefer, *Nouv. Biog. Generale*, s.v.

Bosse, Abraham,

a French engraver, was born at Tours about 1610. He studied at Paris, and became professor of perspective. He published several works on drawing and engraving. The following are some of his principal works — *The Holy Family; The King and Queen Offering their Vows to the Virgin; Six Plates of the History of the Rich Man and Lazarus; Preparation of a Christian Soldier for a Spiritual Warfare*. See Hoefer, *Nouv. Biog. Generale*, s.v. Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bossius, Jacques

a Flemish engraver, was born about 1520, and resided chiefly at Rome. The following are his principal works: *St. Peter and St. John Curing the Lame Man*; four, of *The Four Evangelists; The Portrait of M. Angelo Buonarotti*.

Bossler, David

a minister of the German Reformed Church, was born in the vicinity of Selinsgrove, Pa., April 15, 1800. He joined the Reformed Church at fourteen, and at eighteen commenced the study of theology at Hagerstown, Md., under Rev. James R. Reily. He was licensed in 1821, and accepted a call from the Emmittsburg charge, which included several neighboring places. In 1829 he was appointed an agent to collect funds for the theological seminary at York. He served his first charge twelve years. In 1835 he accepted a charge at Harrisburg, Pa., where his field of labor at no time included less than six congregations. In addition to this work he was for many years agent for the Dauphin County Bible Society. In 1852 he became pastor of York charge with six congregations. He was very successful in collecting funds for Church enterprises. He was compelled by failing health to resign his congregation in 1868, and died in York, May 14, 1875. He was a man of great zeal, and unselfish fidelity to the Church. By nature generous and sympathizing, he was a man of exemplary piety. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5, 154.

Bossmann, Johann

a Roman Catholic prelate of Germany, was born Sept. 21, 1797, at Keppelen, on the Lower Rhine. He studied at Cologne, and received holy orders in 1821. After having, served as pastor in several places, he was called in 1852 to Munster as regent of the clerical seminary. In 1858 he was consecrated as bishop of Dioklea *in partibus infidelium* and suffragan of Munster. In 1866 he was made cathedral-dean, and in 1871 doctor of theology. He died Aug. 4, 1875, at Munster. (B. P.)

Bosso, Carlo

an Italian theologians and. poet, was a Barnabite, and had been charged with important missions. He died Nov. 1, 1649, leaving several works, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Bosso (Or Bossio), Giovanni Angelo

a learned Italian theologian, was a member of the order of Barnabites, in which he performed various functions, and of which he became general. He died at Rome in 1665, He wrote, *De Triplici Jubilei Privilegio* (Pisa, 1635: 1670): — *Disceptationes Morales de Jurisdictione Episcoporum* (Milan, 1638): — *Moralia Varia ad Usun utriusque Fori* (Lyons, 1649, 1651): — *Methodus. Serviendi Deo* (Milan, 1656). See Hoefler, *Nouv. Biog. Gen.*, s.v.

Bosso (Or Bossus), Matteo

an Italian writer, was born at Verona in 1428. He was canon regular of St. John of Lateran, and died at Padua in 1502; leaving, among other works, *De Veris ac Salufitclibus Aszini Gisudiis*: — *De Sapientie Cultu*: — *De Tolerandis' Adversis*, etc.: — four hundred and sixty-five of his letters and six: sermons under the title, *Recuperationes Fesulance*, dedicated to cardinal Giovanni de' Medici (Bologna, 1492). See Landon, *Eccles. Dict.* s.v., Hoefler, *Nouv. Biog. Generale*, s.v.

Bossu

(Lat. *Bossulus*), JACQUES LE, a French theologian, was born at Paris in 1546. He entered the order of St. Benedict, received the degree of doctor at the Sorbonne, and was tutor to the cardinal of Guise. His affection for his former pupil led him, during the troubles of the League, to favor

ardently the projects of the house of Lbrraie. He especially did this by hispreaching at Paris and Nantes, and it was partially due to his efforts that Nantes revolted against royal authority. He claimed that Henry III was justly punished for his crimes by James Clement, and that the fact of Henry IV being a heretic removed from him all claim to the crown. The success of this monarch obliged Le Bossu to take refuge at Rome, where he attached himself to cardinal Alexandrin and a Spaniard, Francis Pegua, auditor of the tribunal, who by his writings had, opposed the admission of Henry IV into the heart of the Church. Thanks to the protection of Pegua, Le Bossu was appointed by pope Clement VIII consuler of the society *de Auxiliis*. He distinguished himself by his regularity of conduct and purity of manner, and at the succession of Paul V manifested a desire to return to France; but this pontiff, highly appreciating his talents, opposed his leaving, and accorded to him large, pensions, with permission to dispose of them as he saw fit at his death. Le Bossu used this favor in behalf of the poor. He died at Rome, June 7, 1626. He published, *Les Devis d'un Catholique et d'un Politique* (Nantes, 1589), in which work he strongly opposed the house of Bourbon: — *Sermon Funebre pour la Memoire de F., Edim. Bourgoin* (ibid. 1590): — *Sermon Funebre pour Anniversaire des Princes Henri et Louis de Lorraine* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bossuet, Jacques Benigne

a French theologian and prelate, nephew of the illustrious bishop of Meaux of the same name, was born in 1664. He is best knowln by his participation in the condemnation of the book which Fenelon, archbishop of Cambrai, published under the title, *Explication des Maximes des Saints*. Just as this work was published, Bossuet and Philippeaux, his tutor, were about to leave Rome to return to France, but Bossuet received orders from the bishop of Meaux to remain and condemn the book. The correspondence which the nephew had on this subject with his uncle would fill not less than three quarto volumes. In this affair Bossuet showed so much violence that he injured his cause to some extent. On his return to France, he was appointed abbot of St. Lucien of Beauvais, and in 1716 bishop of Troyes. Besides the works of his uncle, of which he was the publisher, he published, *Mandement Relatif a l'Office de Saint Gregoisre VII* (1729): — *Missale Sanctcs Ecclesice Trecensis* (1736). The innovations contained in the last-mentioned work excited universal complaint and provoked the censure of the archbishop of Sens, who condemned him by a mandate, April 20, 1737. This caused a dispute,

which the bishop of Troyes finally terminated by some concessions. Bossuet died at Paris, July 12, 1743. See *Hoefer*; *Nouv. Biog. Gen.*, s.v.

Bossutus, Goswin

a French monk of the order of Cistercians, a chanter, lived in the early half of the 13th century, at the abbey of Villers. This abbey, only the ruins of which remain, was situated in a valley of Brabant, about three leagues from the city of Gembloux. Bossutus wrote, in two books, the life of Arnulphe Cornibant, a lay brother of the abbey of Villers, which Francis Moschus published at Arras in 1600. The life of the monk Abundus. of the same abbey, is attributed to him. See *Hoefer*, *Nouv. Biog. Generale*, s.v.

Bost, Jean Augustin

a French philanthropist, was born at Moutiers-Grandval, in Berne, in 1817. He was apprenticed to a bookbinder at Geneva, but love for music led him to Paris to be instructed by the great masters there. Under the influence of pastor L. Meyer he was induced to study for the ministry, and the young artist, being twenty-three years of age, passed one year of study at Sainte-Foy and two years at Montauban. But bodily infirmities obliged him to abandon his studies, and he went to Laforce, a small village in the Dordogne. The pulpit there being vacant, Bost administered to the spiritual wants of the people, and his services were highly appreciated. Without having completed his studies, the Free Church, which then originated (1844), received him among her ministers. Here Bost founded the many asylums which made his name so famous. He died in 1881. See Bouvier, *Le Pasteur John Bost, Fondateur des Asiles de La-force* (Paris, 1881).; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bost, Paul Ami Isaac David

a Swiss Protestant theologian, was born at Geneva, June 10, 1790. His father, a member of the Moravian Church, sent his son to Neuwied, where he spent four years. After his return, he pursued a theological course at his native place, and was ordained in 1814. In 1816 he accepted a position as assistant at Moutiers-Grandval, in the canton of Berne, where he preached for two years. Feeling that a congregation was too limited a field for him, he entered, in 1818, the services of the London Continental Society. After his first journeys in Switzerland and Alsace, he left, in 1819, the Church of Geneva, defending his course in *Geneve Religieuse en Mars* 1819. In 1825

he returned to Geneva, and was appointed pastor of the Free Church of Bourg-de-Four. The ministers of the national Church spoke and wrote against the schismatics, which caused Bost's *Defense de Ceux des Fideles de Geneve qui se sont Constitues en Eglise Independante, contre les Sectaires de cette Ville.* The excitement was great. Bost was accused of libel. On Jan. 4, 1826, the matter was brought before the court. Bost pleaded his own case, and was acquitted. The procurator-general made an appeal, and the matter was brought before the supreme court. Bost pleaded again for himself, and was acquitted of the accusation for libel, but was fined five hundred francs "for offensive expressions against an official corporation" (the Compagnie des Pasteurs). On this occasion the separated members of the Free Church were brought into closer contact with each other, and Malan, especially, gave expression to his brotherly love towards the accused. Bost soon resigned his position in the Church of Bourg-de-Four, and organized a new congregation at Carouge, near Geneva., In 1838 he founded a politico-religious paper, *L'Esperance*, which together with his congregation at Carouge, he soon gave up. In 1840 he was again received into the national Church of Geneva, and accepted a call to Asnieres, Bourges, and finally to Melan, where he was appointed preacher to the prisoners of the Maison Centrale, and labored there until 1848. Between 1849 and 1851 we find him at Geneva, Nismes, and Paris. The last years of his life he spent with his son at Laforce, where he died, Dec. 14, 1874. Bost left *Memoires pouvant Servir a l'Histoire Religieuse des Eglises Protestantes dela Suisse et de la France* (1854-56, 2 vols.). Besides the works mentioned, he wrote, *Histoire des Freres. de Boheme et de Maioravie* (1831, 2 vols.): — *Sur la Primaut/ die Pierre et Son Episcopal* (1832, 3 vols.): — *Histoire Generale de l'Etablissement di Christianisnue* (1834, 4 vols.), based upon Blumhardt's history of missions: *Les Prophetes Protestants* (1847). See Guers, *Premier Reveil a Geneve* (1871), *Semainie Religieuse*, Jan. 1875; *Eglise Libre*, April 9, 1875; Rhffet, in Lichtenberner's *Encyclopedie des Sciences Religieuses*, s.v.; Barde, in Herzog's *Real-Encyklop.* (2d ed.), s.v. (B. P.)

Boston, John,

an English monk of St. Edmundsbury, is supposed to have died in 1410. He was one of the first collectors of the lives of English writers and the precursor of Leland, Bale, and Pits. His work was entitled *Speculum Coenobitarum* (Oxford, 1722). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bostra, Council Of

(*Concilium Bostranum*), was held about 227, in consequence of the errors of Berythus, bishop of the place, who denied that our Lord Jesus Christ had any proper existence before the Incarnation, and maintained that he then only began to be God; when he was born of the Blessed Virgin; and, moreover, that he was God only because the Father dwelt in him as in the prophets. Origen was charged with the office of convincing him of his errors, in which, after several conferences, he succeeded, and brought him back to the Catholic faith (Euseb. *Hist. Eccl.* 5, 33). See Labbe, *Concil.* 1, 651.

Another Council of Bostra was held, at which Origen refuted some Arabians who said that the souls of men died with their bodies and came to life after the resurrection.

Bostwick, David

a Presbyterian minister, was born at New Milford, Conn., in 1721. He entered Yale College, but before graduating left, and completed his studies with Burr at Newark, and was for some time his assistant in the academy. He was ordained by the New York Presbytery, and installed pastor of the Church at Jamaica, L. I., Oct. 9. 1745. Davies heard him preach before the synod in 1753, and said of him, "I think he has the best style of extempore preaching of any man I ever heard." He had been appointed on a mission to Virginia and North Carolina, but he never went. He continued at Jamaica ten years, enjoying the affections of his people and the town. At a meeting of the freeholders in 1753, only three dissented from giving to the elders and deacons certain lands and the right to sell them for the support of a Presbyterian minister forever. His relation being dissolved at Jamaica, he was installed in New York, and died there, Nov. 12, 1763. A sermon which he preached before the synod in 1758 was printed, with the title, *Self Disclaimed and Christ Exalted*. As a preacher he was uncommonly popular, his gifts being of the highest order. After his death, his treatise, entitled, *A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism*: was published in New York and reprinted in London. (W.P.S.)

Bostwick, Gideon

a clergyman of the Protestant Episcopal Church, was born at New Milford, Conn., Sept. 21, 1742 (O. S.). Rev. Nathaniel Taylor, the Congregational minister of his native town, gave him his preparation for college, and he graduated at Yale in 1762. Great Barrington, Conn., became his permanent residence in consequence of his accepting the charge of a classical school recently established there. For some time he officiated as lay reader in the Episcopal Church at that place, and this ultimately led him to become a candidate for orders. He repaired to England, and was ordained deacon and priest by the bishop of London, and returned in 1770 to Connecticut. In June he became rector of St. James's Church, Great Barrington,, which position he occupied until the end of his life, June 13, 1793. St. Luke's Church in Lanesborough was also under his supervision during the same period. A few years before his death he preached a part of the time 'in a church' at Hudson, N. Y., in connection with his rectorship at Great Barrington. See Sprague, *Annals of the Amer. Pulpit*, 5, 274.

Bostwick, Mary

wife of John Bostwick, was a minister of the Society of Friends (Orthodox). She died at the Plains, Ulster Co., N. Y., April 23, 1836, aged forty-eight years. See *The Friend*, 9, 280.

Bostwick, William W.

a clergyman of the Protestant Episcopal Church, was born in Whitestown, Oneida Co., N. Y., Feb. 19, 1797. He attended the Auburn Academy, and completed his academic studies with Rev. Dr. McDonald at Fairfield, Herkimer Co. When the, latter, in 1821, took charge of the academy at Geneva, Mr. Bostwick again placed himself under his instruction, completing his theological course three years after, and teaching meanwhile. He was ordained deacon in 1825, and in June entered upon a career of missionary labor, to which he devoted twenty years of his life. His first field of labor was in the counties of Yates and Steuben, officiating at Penn Yan, Wayne, Tyrone, Hopeton, Pleasant Valley, Painted Post, Prattstown, Jerusalem, Dresden, and Bologna. In the beginning of 1827 his labors were extended into Alleghany County, to which, although forty miles distant from his residence at Bath, he ministered one half the time for the next eighteen months. In 1828 he made missionary visits to Olean and Ellicottville, Cattaraugus Co. In 1840 he officiated in Wayne, Hornellsville,

and other villages. In the summer of 1842 Mr. Bostwick went to the West, and in the autumn assumed the pastoral care of the Church at Joliet, Ill., where he died, Oct. 6, 1845. Though not brilliant, he was a very earnest and useful minister. See *Amer. Quar. Church Rev.* 1859, p. 531.

Boswell, James A.

a Baptist minister, was born at New Chester, now Hill, N. H., in 1796. He was converted in Hebron in 1810, and licensed to preach in 1814; studied theology with Rev. Jeremiah Chaplin in Danvers; Mass., where he was ordained in 1819, on the removal of Dr. Chaplin to Waterville, Me., to take charge of the new Baptist institution in that place, now Colby University. After remaining in Danvers two years, he resigned on account of impaired health. In 1824 he moved to Middletown, Conn., where he was pastor two years, and then was pastor in Pomfret four years. He went in 1830 to Bow, N. H., and was pastor six years. After preaching for a short time in Alexandria and Gilmanton, he moved to Newton in 1842, where he was pastor three years, and then resigned. He died Sept. 14 1847. (J.C.S.)

Boswell, John (1),

an English clergyman, became prebendary of Wells in 1736. He published, *A Method of Study, or a Useful Library, with a Catalogue of Books* (Lond. 1738, 2 vols.), and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Boswell, John (2),

a minister in the Methodist Episcopal Church South, was born in Bladen County, N. C., Jan. 30, 1798. He was converted in 1810, and was licensed to preach and received into the Alabama Conference in 1811, in which he performed regular work till a few years previous to his death, when he took a superannuated relation, and thus continued to the close of his life in 1853. Mr. Boswell was remarkable in his self-taught acquisition of knowledge, and in his exemplary life. See *Minutes of Annual Conferences of the M. E. Church South*, 1853, p. 478.

Boswell, William

a Baptist minister. was born in Philadelphia, Jan. 8, 1776. His early life was devoted to business, but, having become a Christian, he united, in 1801, with the First Baptist Church in Philadelphia. He was licensed some time

afterwards by the Church in Burlington, N. J., with which he had connected himself. He was ordained Sept. 6, 1809, as pastor of the Trenton and Lambertson Church, where he had a successful ministry. He was state librarian of New Jersey for several years, and chaplain to the state penitentiary. He died June 11, 1833. (J. C. S.)

Bosworth, F.

an English Baptist minister, was born in 1795. He began his ministry in 1841 in Canada, where he spent several years in frequent and close fellowship with Dr. Benjamin Davies. Returning to England; Mr. Bosworth became successively the pastor of the Churches at Dover and Old King Street, Bristol; in which latter place he held the position of classical tutor in the college. From Bristol, after a protracted illness, he removed to the Church at South Street, Exeter, where he labored ten years as pastor, and two additional years with the associated labors of the Rev. Sydney W. Bowser, when failing health forced him to resign the pastorate. He died Aug. 4, 1881. See (Lond.) *Baptist Hand-book*, 1882, p. 295.

Bosworth, Oliver E.

a Methodist Episcopal minister, was born at Northampton, Mass., in 1808 or 1809. He experienced religion in 1830, and in 1832 was admitted into the New England Conference, in which he labored with zeal and diligence till his decease in 1835. Mr. Bosworth possessed a clear understanding, was perspicuous and pointed in his preaching, dignified and graceful in manner, deep and uniform in piety. See *Minutes of Annual Conferences*, 1835, p. 349.

Botanomancy

(*βοτάνη*, an herb, and *μαντεῖον* a prophecy), divination by means of plants. It was practiced among the ancient Greeks by writing one's name on herbs and leaves, and then exposing them to the winds; and as many letters as remained were placed together in a word or words, which formed the answer to the inquiry. *SEE DIVINATION.*

Both, Andrew And John,

brothers, were eminent Dutch painters, and natives of Utrecht, John, the elder, being born about 1610. They first studied under their father and afterwards under A. Bloemaert. The works of these artists had gained them

a wide reputation, when Andrew was accidentally drowned in 1645. John died in 1650. The following are some of their principal works: *St. Anthony Praying, with a Skull*; *St. Francis with a Crucifix before him*; *Two Beggars*; two of *Dutch Merry-makings*.

Bothwell, Adam

a Scottish bishop, was born at Meldrumsheugh, was a burgess of Edinburgh, promoted to the see of Orkney by queen Mary, Oct. 8, 1562, and was one of the four bishops who embraced the new Reformation. He officiated in the marriage of the queen with the earl of Bothwell. He was designated bishop of Orkney and abbot of Holyroodhouse. He died Aug. 23, 1570. See Keith, *Scottish Bishops*, p. 226.

Bothwidi, John

a Swedish prelate and theologian, was connected with the court of king Gustavus Adolphus as preacher, and he accompanied that prince in all his campaigns. He became bishop of Linkoping in 1630. Being called to Germany the following year, and charged by the king with the direction of ecclesiastical affairs, he organized a consistory in the provinces of Minden and Magdeburg. He died Nov. 25, 1635. Among other works, he wrote *Utrum. Moscovite sint Christiani* (Stockholm, 1620). See *Hoefler, Nouv. Biog. Generale*, s.v.

Botkin, Jesse

a Methodist Episcopal minister, was born in Clinton County, O., November, 1807, of devout Christian parents. From childhood he was remarkable for his love of right, and for his correct moral deportment. He joined the Church in his twentieth year, was licensed to exhort in 1841, and in 1842 received license to preach and entered the Ohio Conference, in which he continued with faithfulness until his superannuation in 1864, which relation he sustained to the time of his demise, Feb. 25, 1870. Mr. Botkin was a practical, laborious preacher, an excellent man. See *Minutes of Annual Conferences*, 1870, p. 167.

Botolphus (Or Botulf)

an early English monk, according to the Anglo-Saxon chronicle, founded a monastery at Ikanho, in 654; a place identified, very probably, with Boston (or Botulfstown), in Lincolnshire. He was born in England but had gone to

Germany, where he became a monk; and returned to England after acting as guardian, in a French monastery, to two sisters of king Ethelmund. Taking possession of Ikanho, he built his monastery, and instituted the rule of St. Benedict. His death was commemorated June 17, and his relics were removed by St. Ethelwold to Thoriney. Upwards of fifty churches in England are dedicated to him, ten of which are in Norfolk. See Hardy, *Catalogue of Materials for Brit Hist.* 1, 373-375; Parker, *Cal. Ill.* p. p. 311. He is probably the same with a reputed bishop, whose remains, with those of St. Germinus, were buried at St. Edmunds.

Botsac, Bartholomeus

a Lutheran theologian. of Germany, was born at Lubeck, Aug. 24, 1649. He studied at Giessen, where he was also made doctor of theology in 1682. In 1693 he was called to Copenhagen as pastor of St. Peter's; in 1702 he was made professor of theology and member of consistory, and died April 16, 1709. He wrote, *Medulla Theologicæ Mooraliæ: — Comonitorium de Fugiendo Papismo: — Theses de Clavibus Petri ad Illustrandum* ~~Matthew~~ Matthew 16:19: — *Von der Sünde wider den heiligen Geist, in Predigten.* See Moller, *Cimbria Litterata*; Seelen, *Athenæ Lubecenses*; Jocher, *Allgemeines Gelehrten — Lexikon*, s.v. (B. P.)

Botsac, Johannes

a Lutheran theologian of Germany, was born at Hervorden, in Westphalia, in 1600. He studied at Leipsic, Wittenberg, Königsberg, and Rostock. In 1630 he was appointed rector and professor of Hebrew at the gymnasium in Dantzic, as well as pastor of Trinity Church. In 1631 he was made doctor of theology, and died Sept. 16, 1674. He wrote, *Promptuarium Allegoriarum: — De Ecclesia Romano-papistica non Sancta: — Anabaptismus Reprobatus: — Gymnasium Christologicum de Ardua Controversia Omnipresentiæ Jesu Christi*, etc. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Botsford, Edmund

a Baptist minister, was born at Woburn, Bedfordshire, England, in 1745. He was converted at Charleston, S. C., in 1766, and licensed to preach in February, 1771. His first congregation was about forty miles from Savannah, but he also preached in Georgia. He was ordained pastor at Charleston; March 14, 1773. Subsequently he served several churches in

Virginia, and closed his earthly labors in Georgetown, S. C., Dec. 25, 1819. He published *The Spiritual Allegory: — Sambo and Toney: — and A Dialogue between Two Servants*. See Sprague, *Annals of the Amer. Pulpit*, 6 138.

Botsford, Eli C.

a Presbyterian minister, was born at Jordan, Onondaga Co., N. Y., Oct. 10, 1829. He graduated from Union College in 1847, and from Princeton Theological Seminary, N. J., in 1851. In 1855 he was installed pastor of the Yorkville Presbyterian Church, New York city, where he labored till his death, Dec. 28, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 81.

Bott, Thomas

a learned English divine, was born at Derby in 1688. He was educated among the Dissenters, and became minister to a Presbyterian congregation at Spalding in Lincolnshire. Becoming dissatisfied with his position, he removed to London, and soon after the accession of George I took orders in the Church of England, and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and in 1747, to the rectory of Edgefield, all in Norfolk. He retired from public duty about 1750, and died at Norwich, Sept. 23, 1754. He published a number of sermons and other works, the chief of which is, *Answer to the First Volume of Warburton's Divine Legation of Moses*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bott, William H.

a Baptist minister, was born at Salem, Mass., Nov. 25, 1816. At the age of fourteen he removed to Boston, where he was apprenticed to the printing business. He made a profession of his faith in 1834, in 1835 commenced preparation for college, and graduated from Brown University in 1840. Soon after leaving college he went South, and was ordained at Baltimore to the work of an evangelist. The winter of 1840-41 he spent with the Baptist Church in Alexandria, D. C., where his labors were blessed to the people. His health began to fail early in the spring of 1841, and in June he returned to Salem, where, after an illness of a few months, he died, Oct. 7, 1841. See *Christian Watchman*,. Nov. 19, 1841. (J.C.S.)

Botta, Thomas Maria

an Italian Barnabite of Cremona, who died in 1728, is the author of *Filosofia Sacra Morale* (Pavia, 1698, and often): — *Eruditi Morali* (Milan, 1701): — *Scuola del Savio Aperta* (Pavia.: 1704): — *Adamo nel Paradiso Terrestre* (ibid. eod.): — *Trionfi di Davide*, etc. (ibid. 1712). See Mazzuchelli *Serittor i d' Italia*; Jochler, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bottala, Giovanni Maria

(sometimes called *Rafaellino*), an Italian painter, was born at Savona, near Genoa, in 1613, and studied under P. da Cortona at Rome. He painted several pictures for the cardinal Sacchetti, the most important of which was the *Meeting of Jacob and Esau*; afterwards placed in Rome by Benedict XIV. His other works are in the churches of Milan and Geneva. He died at Milan in 1644. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer,; *Nouv. Biog. Generale*, s.v.

Bottani Giuseppe,

an Italian painter, was born at Cremona in 1717, and studied at Rome under Agostino Masucci. There is a historical piece of some merit, by Bottani, in the Church of SS. Cosmo and Damiano, at Mantua, representing *St. Paola taking leave of her Attendants*. He died at Mantua in 1784. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bottari, Giovanni Gaitano

a learned Italian prelate, was born at Florence, Jan. 15, 1689. At the age of ten-years he studied ancient literature and eloquence under Antonio Marie Biscioni, with whom he formed a friendly alliance, and whom, on one occasion, he aided in his labors. He applied himself to the study of the Greek language, mathematics, philosophy, and theology. The Accademia della Crusca confided to him the reprint of its large dictionary, in which work he associated the marquis Andrea Alamanni and Rosso Martini. He afterwards had charge of the printing-house of the grand-duke of Tuscany. At Rome, where he established himself in 1730, he became canon, professor of ecclesiastical history and controversy at the College of Sapiencia, and prelate of the palace. He was appointed by Clement XII

custodian of the library of the Vatican, and there arranged a cabinet of medals according to the wishes of the pope. His friend, Benedict XIV, gave to him the canonship of St. Marie Traustevesine, and wished to have him in his palace as chaplain. He died. at Rome, June 3, 1775, leaving many works, among which we mention, *Lezioni tre Sopra il Tremnoto* (Rome, 1733, 1748): — *Del Museo Capitolino, Tomo Primo, Contenente' magini di Uomini Illustri* (ibid. 1741); vol. ii is in Latin, *Musei Capitolini Tomus Secundus, Augustorum et Augustanarum Hermos Continens, cum Observationibus Italice Primum, nunc Latine Editis* (ibid. 1750). See Hoefer, *Nouv. Biog. Generale*, s.v.

Botteher, Ernest Christoph

a German philanthropist, was born June 18, 1697, near Hildesheim. He gave his attention to commerce, and lost his fortune by unfortunate speculation. An English merchant furnished him the means to re-establish himself in business. He became very wealthy, and conceived the desire of being useful to his country. He established at Hanover a seminary for the preparation of teachers, and joined to this a free school for poor children. He consecrated the greater part of his immense fortune to similar enterprises. He died in 1750. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bottcher, Julius Friedrich

a Protestant theologian of Germany, was born Oct. 25, 1801, at Dresden, and died in 1863. He published, *Hebriische Paradignien* (Dresden, 1825): — *Hebraisches Uebungsbuch fur Schulen* (ibid. 1826): — *Proben alttestamentlicher Schriftekldrung nach wissenschaftlicher Sprachfobschung*, etc. (Leipsic, 1833): — *De Inferis Rebusque Post Miortem Futuris ex flebreorum, et Grcecoinum Opinionibus libri ii* (Dresden; 1846): — *Exeggetisch-kritische Aehrenlese zum alien Testament* (ibid. eod.): — *Nue exegetisch-kritische Aehrenlese zumn alten Testament* (Leipsic, 1863, 1864, 1865, 3 vols.; the third vol. was edited, with indices, by F. Miihlau, who also edlited the following): — *Ausfuhrliches Lehrbuch der Hebardischen Sprache* (ibid. 1866-68, 2 vols.). See Furst, *Bibl. Jud.* i, 129; Zuchold, *Bibl. Theol.* i, 174 sq.; Winer, *Handbuch der theol. Lit.* i, 112, 117, 119, 196. (B. P.)

Botterell, Henry B.

an English Wesleyan minister, was born at Liskeard, Cornwall, Jan. 30, 1814. He was converted at the age of seventeen under Rev. Simeon Noall. In 1837 he entered the theological institution at Hoxton, where he remained until 1839, when he was called out to supply a vacancy in St. Austle Circuit. His next appointment was Tuckingmill, and the next Guernsey, 1841. In 1842 he was appointed to the Biggleswade Circuit, but disease seizing him, he left London, April 4, 1843, for his father's house at Liskeard, where he died, April 9, 1843. Encomiums on his character were published by Thos. Jackson and others. See *Wesl. Meth. Mag.* 1848, p. 712; *Minutes of the British Conference*, 1843.

Botticelli

(family name *Filipepi*), SANDRO or ALESSANDRO, an Italian painter and engraver, was born at Florence in 1437, and studied under Filippo Lippi; and subsequently visited Rome, where he executed several important works for Sixtus IV. His chief works were at Florence. They were a *Venus attired by the Graces*, and a *Venus Anadyomene*; also an *Assumption of the Virgin*, in St. Pietro Maggiore, painted for St. Matteo Palmieri, and now in England. It contains a multitude of figures in the heavens, the apostles around the tomb from which the Virgin has ascended, and the figures of Palmieri and his wife kneeling. Botticelli died in 1515. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefel, *Nouv. Biog. Generale*, s.v.

Bottomley, Joseph

an English Congregational minister, was born in Saddleworth, Nov. 2, 1806. He displayed great love for knowledge early in life, joined the Independent Church at the age of twenty-two, received his collegiate training at Airedale College, and in 1837 was ordained pastor of the Church at Richmond, Yorkshire. In 1840 Mr. Bottomley removed to Sowerby, near Halifax, where he labored until stricken by paralysis, of which he died, May 19, 1866. In his character were blended prudence, firmness, fidelity, and a loving spirit. See (Lond.) *Cong. Year-book*, 1867, p. 270.

Botts, Samuel

an English Wesleyan minister, commenced his itinerancy in 1782, and died July 1 1812. He was “a man of sweet and amiable disposition and of solid piety.” See *Minutes of the British Conference*, 1812.

Botulph

SEE BOTOLPHUS.

Botwine

was the name of two early English ecclesiastics.

(1) Abbot of Medeshamstede (or Peterborough), mentioned in a grant of Offa to Eardulf, bishop of Rochester, in 765. He attested many charters of Offa, in 774, 779, and for the last time in the Council of Cealchyth in 789.

(2) Abbot of Ripon, who died in 786, and was succeeded by Albert. A letter addressed by an abbot Botwine to Lullus, archbishop of Mentz, may have been written by either of the two Botwines.

Bouchard, Alexis Daniel,

a French priest and theologian, was born at Besancon about 1680, and died there in 1758. He was prothonotary apostolic, and wrote several works, of which the most important is *Sumomula Conciliorum Generalium* (12mo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bouche, Honore,

a French historian, who was born at Aix in 1598, and died there in 1671, is chiefly known as the author of *Chorographie ou 'Description de la Provence, et Histoire Chronologique du meme Pays* (Aix; 1664; 2 vols. fol.); and *Vindicice Fidei et Pietfais Provincie*, etc. (*ibid.* eod. 8vo): being a defence of the Provencal tradition concerning the descent of St. Madelaine in that country, against Launoi, who replied to his defence, and drew from him a new edition of the work in French, augmented and corrected. See *Biog. Universelle*, 5, 266; Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Boucher, Francois

a celebrated French painter and engraver, was born in Paris, Sept. 29, 1703, and studied under Francois le Moine. He died at Paris, May 3, 1770. The following are some of his etchings: *Cupid Sporting; The Amiable Villager*. He succeeded best in pastoral subjects. — See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Boucher, Gilles

SEE BOUCHIER.

Boucher, Jean

a French theologian, was born in Paris about 1548. Instead of a tranquil life in the chair of a university or in the heart of an abbey, he chose to mingle in the civil disturbances which were then agitating the kingdom, and thus ended his life in exile. At first he taught literature and philosophy at Rhiems, later he taught philosophy at the college of Burgundy, then theology at the college Des Grassins, and finally became rector of the university. Prior of the Sorbonne, he was made doctor of theology and rector of St. Benedict. But the fortune which he had obtained by his merit he compromised by his fury against monarchy. In 1588 he wrote a satire against the duke of Epernon, entitled *Histoire Tragique et Memorable de Gaverston, Ancien Mignon d'Edouard II*. The year following appeared his treatise, *De Justa Henrici Abdicatione e Francorum Regno* (Paris, 1589). He delivered and published, during the last days of the resistance of Paris, his *Sermons de la Simulte- Conversion et Nullite de la Pretendu Absolution de Henri de Bourbon*. Boucher died at Tournay in 1644. Besides the works already mentioned, he wrote several others, among which we notice, *Apologie pour Jehan Chastel, Parisien, Execute a Maloot, et pour les Peres et Ecoliers de la Societe de Jesus* (1595, 1610): — *Avis contre l'appel Interjete par le Clebre Edmond Richer*, etc. (Paris, 1612). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boucher, Jean Baptiste

a French theologian, was born at Paris, Oct. 7, 1747. He was successively vicar of the parish of the Innocents, director of the Carmelite nuns, then rector of the foreign missions of St. Merry. He died Oct. 17, 1827. He wrote, *Vie de la Bienheureuse Saeur Marie de l'Incarnation, dite dans le*

Monde Mademoiselle Acarie, etc. (Paris, 1800): — *Retraite d'apres les Exercises Spirituels de Saint Ignace* (ibid. 1807): — *Vie de Sainte Therese* (ibid. 1810). Boucher co-operated in the publication of the *Sermons* of the abbot of Marolles. See Hoefer, *Nouv. Biog. Generale*, s, V.

Boucher, Joan

was an eminent English Baptist lady, holding position in the court of Henry VIII. In the reign of Edward VI, for holding certain opinions which were deemed heretical, through the influence of archbishop Cranmer, she was condemned to be burned at the stake. With great reluctance the gentle Edward signed the death-warrant. Her death, which “was marked by perfect fearlessness and by the full peace of God,” took place May 2, 1550, in Smithfield, London. See Cathcart, *Baptist Ecycl.* p. 119. (J.C.S.)

Boucher, Joshua (1),

a minister in the Methodist Episcopal Church South, was born in West Virginia, Oct. 23, 1782. He experienced religion in 1806, served some time as class-leader and exhorter, received license to preach in 1811, and in 1813 entered the Tennessee Conference. With the exception of two years as supernumerary, he did active work until the time of his decease, Aug. 23, 1845. He was solicitous, generous, cheerful, and deeply pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1845, p. 19.

Boucher, Joshua (2),

a Methodist Episcopal minister, was born in Lee County, Va., April 2, 1797. He experienced conversion in 1815 through the labors of a pious domestic slave, and in 1818 entered the Tennessee Conference. Everywhere he was laborious and successful. In 1827 he moved to Ohio and joined the Ohio Conference, and subsequently became a member of the Cincinnati Conference. Failing health caused him to become a superannuate in 1867, which relation he held to the close of his life, Nov. 22, 1873. Mr. Boucher was a man of excellent qualities, energetic, successful, and highly esteemed. See *Minutes of Annual Conferences*, 1874, p. 101.

Boucher, Nicolas

a French prelate, was born at Cernai, Nov. 14, 1528. He was the son of a simple laborer, and completed his studies at Paris, after which he became professor of philosophy at Rheims, and then had charge of the university as

rector. He was afterwards called to the episcopacy of Verdun. In a work entitled *Viridunzensis Episcopatus N. Bocherii* (Verdun, 1592), he proved that the Church of Verdun was not dependent upon the Germanic concordat, and Clement VIII sanctioned this doctrine. Although by his own acknowledgment on the side of the princes of Lorraine, he withdrew to take part with the League. He died April 19, 1593. He wrote *Apologie de la Morale d'Aristote contre Omer Talon* (ibid. eod.), dedicated to the cardinal of Lorraine, to whom Boucher had been tutor and whose patronage he had obtained. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boucheron, Carlo Emilio Maria,

an Italian philologist and theologian, was born at Turin, April 28, 1773. At the age of eighteen he became doctor of theology; studied law and became secretary of state and titular the following year. Being removed from his position by the French invasion, he taught eloquence in 1804 at the Lyceum of Turin, and in 1811 was called to the chair of Latin eloquence at the university of the same city. He applied himself to the study of the Oriental languages, and continued to divide his time between teaching and literary labors. In 1832 he was professor of history at the Military Academy, and of archeology at the School of Fine Arts. He died March 16, 1838. His principal works are, *De Cleentete Damiano Priocca* (Turin, 1815): — *De Josepho Vernazza* (1837; published first in the *Actes* of the Academy of Sciences at Turin): — *Specimen Inscriptionum Latinarum Edente Thoma Vallaurio* (ibid. 1836): — *De Thonza Valperga Calusio* (ibid. 1833; Alexandria, 1835). See Hoefer, *Nouv. Biog Generale*, s.v.

Bouchier (Or Boucher)

Gilles, a French Jesuit, was born at Arras in 1576, and died in 1665, leaving *Belgium Romanum Ecclesiasticum et Civile* (Liege, 1655, fol.); it extends from the end of the period embraced by Casesar's commentaries to the death of Clovis I. See *Biog. Universelle*, 5, 271.

Bouchier, Thomas

an English prelate was born about 1404. At an early age he went to Oxford, and took up his abode at Nevils Inn. His education was inferior. His high birth seems to have brought him early into notice. He was elected chancellor of the university of Cambridge in 1428. In 1435 he received the temporalities of his see at Worcester, and in the May following was duly

consecrated in the Church of Blackfriars, London, his uncle, bishop of Winchester, officiating on the occasion. He was transferred to the more opulent see of Ely, Feb. 27, 1443. It seems that, during the whole period of his occupation of the see, the young prelate was so absorbed in politics that he thought of his bishopric only as a source of income. He was promoted to the see of Canterbury in 1454, and consecrated in February, 1455. In 1464 he was created cardinal presbyter of St. Cyriacus in Thermis. His attention was now directed to the dangers to which the Church and country were exposed. He required each person to either say mass or to repeat the seven psalms with the litany. By this means he thought he might bring about a reform, and after many hard struggles with enemies he did much to improve the state of the Church. Bouchier was distinguished in his day for his moderation and candor; he was not inclined to sacrifice the welfare of his country to the exigencies of his party, and from the fact, perhaps, that he had no very definite principles or strong personal attachments, he was able to do more good than could have been done by an abler man. When he entered public life the prospects of the country were gloomy and dark. The disasters of the English in France, and the disgrace which had been brought upon the once victorious arms of England, rankled in the minds of the people. Bouchier was well termed the peacemaker; during his whole reign, he was always ready to do anything honorable to restore peace. When he closed his career the country was not in such a state of uproar, and the debt of the court was paid; nothing, at the time of his death, could exceed the splendor of the court, and no one felt more joy than himself. The last official act of archbishop Bouchier's trembling hand was "to hold the posie on which the white rose and the red were tied together." He died April 6, 1486. See Hook, *Lives of the Archbishops of Canterbury*, 5, 269 sq.

Bouchout Alan,

was a Flemish Dominican who died at Bruges in 1676, leaving, *SS. Rosarii in Omnes Totius Anzni Dominicas ac Præcipue Regince SS. Rosarii Festa* (Bruges, 1667): — *Tractatus de Præclarissima SS. Nominis Jesus Archi-confraternitate* (Louvain, 1669). Landon, *Eccles. Dict.* s.v.

Boudon, Henri Marie

a French ascetic writer, grand archdeacon of Evreux, was born at Fere, in Thiorache (Aisne), Jan. 14, 1624. He had as godmother Henrietta Marie of

Bourbon, daughter of Henry IV; Marie de Medicis and Anne of Austria assisted at his baptism. He died at Evreux, Aug. 31, 1702. Having become priest and doctor of theology, he devoted himself to missions in divers provinces, and occupied his leisure in the composition of a great number of instructive works, of which the principal ones are, *Dieu seul*, or, *Le Saint Esclavage de l'Admirable Mere de Dieu*. (Paris, 1674): — *La Vie cachee avec Jesus en Dieu* (ibid. 1676, 1691): — *La Conduite de la Divine Providence*, etc. (1678): — *La Science et la Pratique du Chretien* (1680, 1680). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boudot, Paul,

a French prelate, was born at Morteau, in Franche-Comte, about 1571, and was made doctor of the Sorbonne in 1604. The archduke Albert, governor of the Low Countries, appointed him successively to the sees of St. Omer and Arras. Boudot died at the last-mentioned city, Nov. 11, 1635. This prelate was distinguished as a theologian and preacher, and for his knowledge of languages. He left, *Summa Theologica D. Thomae Aquin. Recensita* (Arras, fol.): — *Nova Metempsychosis* (Antwerp, 4to): — *Traite des Sacrament de Penitence* (Paris, 1601) . — *Formula Visitationis per Totam suam Dicesimr Faciendce* (Douai, 1627, 8vo): — *Catechismus*, or a summary of Christian doctrine for the use of the diocese of Arras. This was also published in French (Douai, 1628; Arras, 1633). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouette

SEE BLEMUR.

Bougeant, Guillaume Hyacinthe,

a French Jesuit, who was born at Quimper, Nov. 4, 1690, and died Jan. 7, 1743, is the author of several religious works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bouges, Thomas

a French monk of the order of Grand Augustinians of Toulouse, who was born in 1667, and died at Paris, Dec. 17, 1741, wrote, *Exercitationes in Universos S. Scripturce Locos*, etc. (Toulouse, 1701, in twenty- five pages only, fol.): — *Dissertation sur les Soisante-dix Senzaines de Daniel* (ibid. 1702): — *Histoire Ecclesiastique et Civile, de la Ville et Diocese de*

Carcassonne (Paris, 1741, 4to), a work much esteemed for its correctness. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouhier, Jean,

a French theologian, was the first bishop of Dijon, and died in 1744. He wrote *Statuts Synodaux du Diocese de Dijon* (1744). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouillart, Jacques,

a French Benedictine of the Congregation of St. Maur, was born at Meulan in 1669, and died at Paris, Dec. 11, 1726, leaving a good edition of the *Martyrologium of Usuardus* (Paris, 1718), and *Histoire de l'Abbaye Royale de St. Germain-des-Pres* (ibid. 1724, fol.). He was occupied in writing a history of his Congregation when he died. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouillaud (Or Boulliau), Ismael,

a French theologian, was born at Loudun, Sept. 28, 1605, of Protestant parents; when, however, he attained his twentyfifth year, he abjured the faith of his parents, and was received into priest's orders. In 1640 he wrote *Diatriba de St. Benigno*, i.e. a dissertation on the chronology of the life of St. Benignus of Dijon, which was first published by D'Achery, in the first volume of his *Spicilegium* (1655). Bouillaud also, in 1649, wrote *Pro Ecclesiis Lusitanicis ad Clerum Gallicanum Libri Duo*, in behalf of the Church of Portugal, which had remained destitute of fresh bishops from the period at which that country shook off the Spanish yoke, the pope refusing the necessary bulls to those who were nominated by king John IV. Bouillaud shows how the right of election is with the priests and people, and that the claim asserted by princes to nominate to the bishoprics of their kingdoms is a pure usurpation. This treatise, together with another on the same subject, entitled *De Populis Fundis*, was printed at Strasburg in 8vo, in 1656. He also gave the *Historia Byzantina* of Theodorus Ducas in Greek, with a Latin version and notes, printed at the Louvre; and a *Treatise on the Paschal Moon*, in reply to M. Toinard. He left also many scientific works. Bouillard died in 1694.

Bouille, Jean Baptiste,

a French prelate, was born at Pichauzet, in Auvergne, June 11, 1759. Before the Revolution he was almoner of the queen. During the Revolution he went to Germany, then to Martinique, where he was rector of a parish. On his return to France he became ordinary almoner of the duchess of Angouleme. Appointed bishop of Poitiers in 1819, he applied himself with zeal to the administration of his diocese. He died Jan. 14, 1842. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouillon, Emanuel Theodose, De La Tour d'Auvergne,

a French prelate, son of Frederick Maurice, was born Aug. 24, 1644. He first bore the name of the abbot duke d'Albret; was appointed canon of Liege in 1658; received the degree of doctor at the Sorbonne in 1667; was made cardinal in 1669, and invested with several rich abbeys; and finally was appointed by Louis XIV his grand almoner. He claimed for his nephews the title of *dauphin d'Auvergne*, and, on some of his demands being refused, he so conducted himself as to become disgraced. In 1694 he wished to become prince bishop of Liege, but failed. In 1698 he was ambassador from France to Rome, and dean of the sacred college, when he refused to aid in the condemnation of Fenelon, and sought to prevent it. He was recalled to Rome, but refused to go. At length, deeply humiliated, he returned to France; but, exiled from the court, he retired to his abbey of Tournus. At this epoch appeared the *Histoire Genealogique de la Maison d'Auvergne*, which had been composed by Baluze. After a long time he sought to justify his conduct, and obtained, with the restoration of his income, permission to go to Rome, where he died in March, 1715. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouillon, Godfroy de

SEE GODFREY OF BOUILLON.

Boujas (Or Bouzas), Don Juan Antonio,

a Spanish painter of Santiago, was born about 1672, and studied under Luca Giordano at Madrid. His principal works are in the churches of Santiago. In the cathedral is a picture of *St. Paul and St. Andrew*, and in the convent of the Dominicans are two altar-pieces by him. He died in 1730.

Bouju- De Beaulieu, Theophraste,

a French theologian, son of Jacques, lived in the latter half of the 16th century. He is the author of some ecclesiastical works, of which the principal ones are, *Deux Avis, l'un sur le Livre de Richet, de la Puissance Ecclesiastique et Politique; L'Autre sur un Livre Intitule "Conimentaire de l'Autorite de quelque Concise Generale que ce Soit"* (Paris, 1613): — *DDe./elnse de la Hiearchie, de l'Eglise et du Pape, contre les Faussetes de Simon Vigor* (ibid. 1615, 1620). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouknight, S.

a Lutheran minister, was connected with the South Carolina Synod, from which he received his ordination about 1846. He died at Leesville, S. C., June 30, 1876. See *Lutheran Observer*, July 21, 1876.

Boulai (Or Boulay), Cesar Egasse Du,

a French, writer, was a native of St. Ilier, in Mayenne, and became professor of the humanities in the college of Na-varre, and rector and historiographer of the university of Paris. He died Oct. 16, 1678. His principal work is *Historia Universitatis Parisienasis* (1667, 6 vols. fol.), which was censured by the Faculty of Theology, and Boulai replied in *Note ad Censuram*, etc. Nearly all his other works relate to the university. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boulanger, Andre.

SEE BOULLANGER.

Boulanger, Jean

a French engraver, cousin of the painter of the same name, was born at Amiens in 1607, and died about 1680. The following are some of his principal sacred prints: two busts of *Our Saviour* and the *Virgin Mary*; *The Virgin Mary and Infant Jesus, with St. John presenting a Cross*; *The Holy Family, with St. Joseph giving the Infant some Cherries*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bouie, Jean Charles

a French preacher, was born about 1720 at Cannes. After having taught rhetoric at Villefranche, he entered the order of the Cordeliers, but

afterwards released himself from his vows. Boule preached several times before the king. He died near the close of the 18th century. He wrote, *Histoire Abregee de la Vie, des Vertus et du Culte de Saint Bonaventure* (Lyons, 1747): *Lpitre: sur les Charms de Union et de l'Amitie* (in the *Journal of Verdun*, April, 1742). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boule, Etienne Louis

an eminent French architect, was born at Paris, Feb. 12, 1728, and studied under Lejai. He erected the Chateau de Tasse, and Chaville; also a number of churches, villas, city gates, and triumphal arches. He was architect to the king and a member of the Royal Academy for many years, and in 1795 was elected a member of the Instituite. He died Feb. 6, 1799. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Boulenger, Jules Cesar

a French historian and scholar of the Jesuit order, son of Pierre, was born at Loudun in 1558. He became a doctor of theology, and died at Cahors, Aug. 3, 1628. He wrote a great number of works, among which we notice, *Historia sui Temporis ab Anno 1560 usque ad Annum? 1612*: — *Diatribae ad Isaaci Casauboni ercitationes in Baronium Eclogc ad Arnobium de diis Gentium*: — *Libri Sex de Tota Divinationis Ratione*: — *Libri Tres de Magia Licita et Vetita*, etc. These were published with other works under the title *Opusculorum Philologico-rum Systema* (Lyons, 1621, 2 vols. fol.). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v. (B. P.)

Boulenger, Pierre

a French scholar, died about 1590, leaving *Institutiones Christiance*, in eight books: *Commentarius in Apocalypsin*. See Mireus, *De Script.* sec. 16; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v. (B. P.)

Boulier, Philibert,

a French historian and theologian, was canon of the cathedral of Chalons and of Sainte Chapelle of Dijon, where he died in 1652. He wrote, *Recueil de quelques Pieces pour Servir, a l'Histoire Ecclsiastique et Sacree de la Ville de Dijon* (Dijon, 1648): — *Le Devoir de l'llomme Chrefien*: —

Reflexions sur la, Confession et la Communzuiou (ibid. 1643). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bouljanus

an ancient idol, said to have been particularly worshipped at Nantz. Its temple was destroyed in accord with an edict of Constantine. If conjecture be allowed, Bouljanus may have been compounded of *Baal*, corruptly expressed, and *Janus*.

Boullanger, Andre

(more commonly known as *petit Pere Andre*), a French preacher of the reformed order of Augustines, was born at Paris about 1578. He preached for fifty-five years and gained a wide reputation. His singularity consisted in a habit of interspersing his sermons with a few droll expressions, in order, as he said, to keep his hearers awake. He died at Paris Sept. 21, 1657. Many of his manuscripts are to be found in the convent of Queen Margaret, but the following has been published: *Oraison Funebre de Marie' de Lorraine, Abbessede Chelles* (Paris, 1627). See Hoefler, *Nouv. Biog. Generale*, s.v.

Boullemier, Charles

a French historian, was born at Dijon, Nov. 12, 1725. He first followed the profession of arms, but at length entered upon the ecclesiastical calling. He died at Dijon, April 11, 1803. He wrote a great number of dissertations upon the history of Burgundy, also *Memoire sur la Vie et les Ouvrages d'Etienne 'Tabourot des Accords*; and several other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boullier

a Protestant preacher, son of David Reynold, was born at London about 1735. He was preacher in the French language at London, and then at Amsterdam. He died at Hague in 1797. He wrote, *Reflexions sur l'Eloquence Exterieure*; and some *Sermons*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boullier, David Reynold,

a Dutch Protestant theologian of French origin, was born at Utrecht, March 24, 1699. He was successively minister at Amsterdam and London, where he zealously brought his talents to bear in behalf of religion, which was attacked by new philosophies. He died at London, Dec. 23, 1759. Some of his principal works are, *Essai Philosophique sur Asme des Bites* (Amsterdam, 1727); to the second edition to which was added a *Traite sur les Vrais Principes qi Servent de Fondeezeit a la Certitude Morale* (ibid. 173): — *Lettres sur les Vrais Principes de la Religion*, with *La Defense des Pensees de Pascal* against the criticism of Voltaire, etc. (1741). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bonlliette

a French grammarian, was born at Burgundy about 1720. He entered the ecclesiastical calling, and became cann, of the chapter of Auxerre. He wrote, *Traite des Sons de la Langue Franfaise et des Caracteres qui les Representent* (Paris, 1760, 1788): — *Eclaircissement Pacifique sur l'Essence du Sacrifice de J. C.* (ibid. 1799). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boulliot, Jean Baptiste Joseph,

a French biographer and philologist, was born at Philipville, March 3, 1750. Having completed his studies at the college of the Jesuits at Dinant, he entered the abbey of Lavaldien, and completed his theological studies at the college of Paris, where he received the order of priesthood. He became professor of theology at the abbey of St. Marien of Auxerre, and in other houses of the same kind. He afterwards became one of the vicars-general and secretary of the bishopric, by the appointment of Gobel, metropolitan bishop of Paris, whom he accompanied to the National Convention of Nov. 7, 1793. He afterwards became rector of Mureaux, and in 1822 was appointed almoner of the house of Loges, designed for the orphans of the Legion of Honor, in the forest of St. Germain; but he soon after left this position for that of curate of the parish of Mesnil. Here he completed his *Biographie Ardennaise*, or *Histoire des Ardennais qui se sont fait Remarquer* (Paris, 1830); which was considered one of the best works of the time. He also collected some facts upon the origin and progress of the Protestant academy at Sedan, down to its suppression in 1661, a fragment

of which was published. He died at St. Germain-en-Laye, Aug. 30, 1833. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boullongne, Bon

a Parisian painter, the son of Louis Boullongne the elder, was born in 1649, and studied under his father. He gained the prize of the Academy by a picture of *St. John*, which entitled him to the royal pension, to enable him to prosecute his studies at Rome, where he remained five years. He studied the works of Correggio in Lombardy, and then returned to Paris. In 1677 he was elected a royal academician. In 1702 he painted in fresco the cupola of the chapel of St. Jerome in the Church of the Invalides. One of his best works is the *Resurrection of Lazarus*, in the Church of the Carthusians. He also etched a *Holy Family*; *St. John Preaching in the Wilderness*; and *St. Bruno*. He died in Paris, May 16, 1717. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Boullongne, Louis Sr.,

a French painter, was born in Picardy in 1609. He travelled in Italy, and thence to Paris, where he painted three historical subjects in the Church of Notre Dame: the *Miracle of St. Paul at Ephesus*, the *Presentation in the Temple*, and the *Martyrdom of St. Paul*. He died in June, 1674. He etched the *Miracle of St. Paul at Ephesus* and the *Martyrdom of St. Paul*, from his own designs. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Boullongne, Louis Jr.,

son of the preceding, an eminent French painter, was born in Paris in 1657. He studied under his father, and gained the first prize in the Academy in 1675, which enabled him to prosecute his studies in Rome. In 1680 he returned to Paris, and was elected a royal academician. He was employed to paint for the churches of Notre Dame and St. Augustine; in the former there are two of his best pictures, *The Purification* and the *Flight into Egypt*. The following are some of his principal plates: *The Holy Family*; *The Holy Family, with St. John*; *The Dead Christ, with the Marys and Disciples*; *The Roman Charity*. He died in Paris, Nov. 2, 1733. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Gen.*, s.v.

Boulter, Hugh, D.D.,

an English prelate, was born in or near London, Jan. 4, 1671, and educated at Merchant Taylors' school and at Oxford university. In 1700 he became chaplain to Sir Charles Hedges, and soon after to archbishop Tenison. He was presented by the earl of Sunderland to the rectory of St. Olave, and the archdeaconry of Surrey. In 1719 he went to Hanover as chaplain to George I, when he so won the king's favor that the latter promoted him to the deanery of Christ Church and bishopric of Bristol the same year. Five years later (1724) he was appointed archbishop of Armagh and lord primate of Ireland. He expended £30, 000 in augmenting the incomes of the poorer clergy; erected and endowed hospitals at Armagh and Drogheda for clergymen's widows; contributed to the establishment of charter schools; and during the famine of 1740 provided at his own expense two meals a day for 2500 persons. In June, 1742, he made a visit to his native country, and died in London in September of the same year. He published several sermons and charges; and his *Letters to several Ministers of State in England, relative to Transactions in Ireland from 1724 to 1738*, were published in two volumes (Oxford, 1769-70). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Boulton, Thomas

an English Methodist minister, was born in 1808. He was converted in early manhood, joined the Primitive Methodist Church, and in 1838 entered their ministry. After he had travelled in nineteen circuits, enduring severe toil and much privation, his health failed, and in 1872 he took a supernumerary position, still working as he had strength. He located near Whitchurch, Dorset, exhibiting his sincere piety in his very cheering visits to the sick, poor, and aged, till paralysis laid him aside. He peacefully died, July 30, 1881.

Boulware, Theodorick

a Baptist minister, was born in Virginia, Nov. 13, 1789. He was ordained in 1810, and spent seventeen years as a preacher in Kentucky. In 1827 he removed to Missouri. He is said to have been "a man of high order of talent, well educated, energetic, and an impressive preacher, and he stood in the front rank as a defender of the faith." His connection, through his ministerial life, was with the "Old-school Baptists," who held anti-mission

principles. He died Sept. 21, 1867. See Cathcart, *Baptist Encyclop.* p. 120. (J. C. S.)

Bouma, Johannes Acronius Van,

a Dutch Protestant theologian, was professor of theology at Franeker, and died in September, 1627. He wrote, *Syntagman Theologie* (Groningen, 1605): — *Problema Theologicuna de Nomine Elohim* (ibid. 1616). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bound (Or Bownd), Nicolas, D.D.,

an English clergyman at Norton, in-Suffolk, died in 1607. In 1595 appeared his *Sabbathum Veteris et Novi Testamenti*, in which the Puritan doctrine of the Lord's day was for the first time broadly and prominently asserted.

Bounds Thursday

is Ascension-day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either upon this day or on one of the Rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

Bounieu, Michel Honore,

a French painter and engraver, was born at Marseilles in 1740, and studied in Paris under M. Pierre. In 1775 he was elected a royal academician. He died in 1814. The following are some of his principal religious engravings: *Adam and Eve driven from Paradise; Magdalene Penitent; The Deluge*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bounty, Queen Anne's

the profits of the firstfruits and tenths, which were anciently given to the pope, transferred in the reign of Henry VIII to the king, and restored to the Church by queen Anne, who caused a perpetual fund to be established from the revenue thus raised, which was vested in trustees for the augmentation of poor livings under £50 a year. This has been further regulated by subsequent statutes; but as the number of livings under £50

was at the commencement of it 5597, averaged at £23 per annum, its operation is very slow.

Bouquet, Martin

a French writer, was born at Amiens, June 6, 1685. He entered, in 1706, the order of St. Benedict, and became librarian of the abbey of St. Germain-des-Prés, which appointment, however, he resigned in order to give himself entirely to his studies. His first work was a new edition of Josephus, which, however, he did not complete himself, but sent the fruit of his labors to Havercamp, at Amsterdam, who published his edition of the historian (1726, 2 vols. fol.). The minister Colbert had conceived the design, as far back as 1676, of a collection of the Gallic and French historians, which, after his death, Le Tellier, archbishop of Rheims, determined to carry into execution. Mabillon refused the task, which was accepted by Pere Lelong, who was occupied with it until his death, in 1721. Then Dom Denys de St. Marthe, the superior-general of the Benedictine Congregation of St. Maur, proposed that his monks should undertake the completion of the work, and Bouquet was selected to commence the labor. He published the first two volumes of the collection, under the title *Rerum Gallicarum et Francicarum in Scriptores* (1738). These were followed, in succession, by six others, up to the time of his death, in the monastery des Blanc-Mandeaux at Paris, April 6, 1754. Bouquet had chosen for his assistants D'Antine and J. B. Handiquier, the latter of whom, with his brother Charles, completed vols. 9 and 10. The work was carried on by other authors to the twentieth volume (1840). See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bouquin, Charles,

a French Dominican, was born at Tarascon in 1622. He was particularly distinguished by the success of his controversies with the Calvinists, against whom many French bishops eagerly sought the aid of his services. His plan of opposing them was to mount a rival pulpit near their preachers, and, taking the sermons which they had delivered, to subject them to the test of Holy Scripture, the teaching of the fathers, and the decisions of the councils. He died in his convent at Buix, Feb. 14, 1698, leaving many works; among them, *Commentarius in Prosam seu Cainticum D. Thomae* (Lyons, 1677, fol.): — *Sermones-Apologitici, quibus Sancte Catholice ac R. Eccl. Fides contra Novatores Defenditur* (ibid. 1689, fol.): —

Instructions Chraetiennes et Orthodoxes en Forme de Catechisme (Carpentras, 1686, 1693, 12mno): — *Sermons*, in French, for Advent, Lent, the octave of the Feast of the Holy Sacrament, and all Sundays and festivals. These remain in MS.

Bouraits, Religion Of The

The Bouraits are a people of Mongol origin, who reside in the western part of Siberia and on the frontiers of China, in the government of Irktutzk. Their religion is a mixture of *Lamaism* and *Shamaism*. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamas, or priests, who give them arbitrary names. The women are not allowed to approach or pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in their honor, and at these men only have a right to be present.

Bourbon, Charles De (1),

a French prelate, warrior, and diplomatist, was born in 1437. He was the second son of Charles I, fifth duke of Bourbon, and was appointed archbishop of Lyons in 1446, legate of Avignon in 1465, and cardinal in 1477. In 1488 the death of John II, duke of Bourbon, left the cardinal in possession of this title. He died about 1488. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourbon, Charles De (2),

a French prince and prelate. was born Dec. 22, 1520. He was son of Charles of Bourbon, fourth count of Vendome. He united with more than ten abbeys the archbishopric of Rouen, the legation of Avignon, the bishopric of Beauvais, the dignity of peer, and that of commander of the order of St. Esprit. He was an earnest advocate of the Catholic faith, and was finally proclaimed king under the name of Charles X, and protector of the religion of France. He died May 9, 1590. See Hoefer, *Nouv. Bio. Generale*, s.v.

Bourbon, Charles De (3),

a French cardinalprince, was born in 1560. He was nephew of Charles, cardinal de Bourbon, and fourth son of Louis I of Bourbon, first prince of

Conde. He was archbishop of Rouen, and succeeded his great-uncle in several of the abbeys. He died very young, July 30, 1594. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourbon, Jacques de

a French historian, warrior, and theologian, the son of Louis de Bourbon, bishop of Liege, was admitted to the order of Malta, and was at length appointed grand prior of France. He died in Paris, Sept. 27, 1527. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourbon, Jean de

a French prelate, was the son of John I, duke of Bourbon, and gave to his nephew, Charles of Bourbon, the abbey of St. Vaast of Arras and the archbishopric of Lyons, to which positions he had been appointed. He was one of the most distinguished prelates of his time, and enriched the library of Cluny, founded hospitals, and built churches. He also rendered important service to the state. He died Dec. 2, 1485. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourbon, Louis De (1),

bishop of Liege, Younger brother of Charles, was one whose life was not befitting a person of episcopal dignity, and he was assassinated in 1482. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourbon, Louis De (2),

a French cardinal-prince, was born Jan. 2, 1493. He was the fourth son of Francis of Bourbon, third count of Vendome, and was bishop of Laon at the age of twenty years. In 1516 he became cardinal, archbishop of Sens, and legate of Savoy. In 1527 he offered Francis I, in the name of the clergy, a gift of £1,300,000, and in 1552 he received of Henry II the government of Paris and of the Isle of France. He died March 17, 1556. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourbon, Louis Antoine Jacques de

a French prelate, was born in 1727. He was the son of Philip V and brother of Charles III. Designed from infancy for the ecclesiastical calling, he was at the age of eight years made cardinal by pope Clement XII. At the death

of his father he resigned the archbishopric of Toledo and his office as cardinal, and devoted himself to music, botany, and natural history, which were to him much more congenial pursuits. He died at Villa de Arenas, Aug. 7, 1785. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourchier, Thomas.

SEE BOUCHIER.

Bourdaille, Michel

a French doctor of theology, of the house and society of the Sorbonne, was successively theologian, almoner, and grand vicar of Rochelle. He died March 26, 1694, leaving *Theologie Morale de S. Augustine* (Paris, 1686): — *Exposition du Cantique des Cantiques*, from the Fathers (1683, 12mo): — *Theologie Mossrale de l'Evangile* (1691): — and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourdeille, Helie De

a French prelate, son of Arnaud of Bourdeille, was born at the chateau of Bourdeille about 1423. Having been from infancy in the Franciscan order, he was elected, at the age of twentyfour years, bishop of Perigueux, and confirmed by the bulls of the pope, Nicolas V, in 1447. He was remarkable for his piety and strictness of deportment. Being sent to the states-general of Tours in 1467, he was the following year elected to the archiepiscopai see of that city. In 1483 pope Sixtus IV made him cardinal. He died at Tours in 1484. He wrote some ecclesiastical treatises, the chief of which is *Opus pro Pragmaticce Sanctionis Abrogatione* (Rome, 1486; Toulouse, 1518), wherein he attacked the pragmatic sanction as acting against the laws of the Gallican Church. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourdier Delpuits, Jean Baptiste

a French theologian, was born at Aulvergne about 1736. He was a Jesuit, and died in Paris, Dec. 15, 1811. He continued the *Abrege des Vies des Peres et des Martyrs*, translated from the English by Godescard (Paris, 1802). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourdigne, Jean De

a French chronicler, a native of Angers, was canon-priest of his native city, and died April 19, 1545, leaving several historical works, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Bourdillon, Benedict,

a missionary of the Church of England, was of French origin. Having been ordained in England, he came to America, and was made incumbent in 1735 of Somerset Parish, Somerset Co., Md. On July 24, 1739, he was presented to St. Paul's Parish (now within the limits of Baltimore). He built a chapel about ten miles distant from the parish church, which eventually developed into St. Thomas's Parish. He died Jan. 5, 1754. Though of infirm health, he was an energetic pastor and highly esteemed. See Sprague, *Annals of the Amer. Pulpit*, 5, 112.

Bourdin, Charles

a French theologian, who lived in the latter half of the 17th century, was archdeacon and grand vicar of Noyon. He published the *Histoire de Notre Dame de Friulaine* (St. Quentin, 1662). See Hoefler, *Nouv. Biog. Gen.*, s.v.

Bourdin, Mathieu

a French theologian and monk, who died in 1692, wrote a *Vie de Madeleine Vignerou, du Tiers Ordre de Saint Francois de Paule* (Rouen, 1679; Paris, 1689). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourdin, Maurice

antipope, a native of Limousin, accompanied, in 1095, Bernard, archbishop of Toledo, who made him his archpriest, and gave to him the bishopric of Coimbra. In 1110 he succeeded St. Geraud, archbishop of Braga, and was sent by Pascal II to settle the difficulties which existed between him and the emperor Henry V. He proved false to the interests of Pascal, who caused him to be excommunicated at the Council of Benevent. This pontiff died soon after, and Henry succeeded in electing Maurice, who took the name of Gregory VII; but his election was soon declared null, and he fell into disgrace and died in prison at Fumone, near Alatri, in 1122. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourdoise, Adrien

a French theologian, was born in the diocese of Chartres, July 1, 1584. At the age of twenty years he commenced his studies, and allied himself in friendship with St. Vincent de Paul and the abbot Olier, founder of the seminary of St. Sulpice. Having entered upon the ecclesiastical calling, he occupied himself zealously with catechisms, missions, conferences, and, in 1618, founded the community of the Priests of St. Nicolas of Chardonnet, after which he raised up two seminaries — one in Paris, the other at Laon. He died July 19, 1655. We have from him a posthumous work entitled *Idee d'un, bon Ecclesiastique*. A history of his life has been written by Descourveaux (Paris, 1714), and abridged by Bouchard (ibid. 1784). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourdon

SEE STAFF, PRECENTORS.

Bourdon, Sebastien

an eminent French painter and engraver, was born at Montpellier in 1616. He studied under his father, and subsequently went to Rome, where he remained three years. On returning to Paris he executed the *Crucifixion of St. Peter*, in the Church of Notre Dame, which is considered his masterpiece. He also painted in different churches in Sweden. The following are some of his principal works: *Jacob Returning to his Country in the Absence of Laban; Rebecca Meeting the Servant of Abraham; The Holy Family Reposing; The Infant Jesus Feeding a Lamb; The Annunciation*. He died in Paris in March, 1671. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bouree, Edme Bernard.

SEE BOURREE.

Bourepos, David

a minister of the French Reformed Church, was the predecessor of Daniel Boudet, under whom the Church at New Rochelle seceded and went to the Episcopalians. He served the Church at New Rochelle from 1687 to 1697, and occasionally, from 1696 to 1700, served New Paltz as a supply. He

was stationed at Freshkill, S. I., from 1697 to 1717. He died in 1734. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 191.

Bourg, Anne Du,

a French magistrate, a counsellor clerk at the Parliament of Paris, nephew of Antoine, was born in 1521 at Riom, in Auvergne. Destined at first for the Church, and having even taken orders, he left the ecclesiastical calling for that of the bar, in which position he won distinction. Having adopted the opinions of Calvin, he soon became full of zeal for the Reformation, which was then agitating France. The bishop of Paris declared him a heretic, and he was finally condemned to death and executed in Paris, Dec. 20, 1559, and the Protestants numbered him among their martyrs. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourgade, Francois

a French apostolic missionary, was born in 1806 at Ganjou. Having completed his theological studies at the seminary of Auch, he was ordained priest in 1832. In 1838 he was authorized to perform the offices of the sacred ministry in all the French possessions of Algeria. He founded at Tunis a hospital for poor women, and an asylum and schools for young girls. His profound knowledge of Arabic greatly aided him, and his missions were highly successful. He published, *Toison d'Or de la Langue Phenicienne* (1852), an important work, in which are found a great number of Punic inscriptions. He also wrote, *Soirees de Carthage, ou Dialogues entre un Pretre Catholique, un Muphti et tus Cadi* (Paris, eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourgeois, Francois

a French missionary, was born at Lorraine, and lived in the latter half of the 18th century. He was a Jesuit, and having completed his theological studies at Pont a Mousson, he left France, March 15, 1767, to go to China. At Peking he became superior of the French Jesuits residing in China. The *Lettres Edifiantes* contain some letters from this missionary. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourgeois, Jacques

a French theologian, who lived about the middle of the 16th century, was a Trinitarian, and published *Amortissement de Toutes Perturbations et Reveil des Mourirants*, etc. (Douay, 1576). See Hoefer, *Nouv. Biog. Genrale*, s.v.

Bourgeois (Or Borghes), Jean

a French theologian, was born at Amiens in 1604. He was at first canon and chanter of the cathedral of Verdun, and then obtained, in the diocese of Poitiers, the abbey of Merci Dieu. In 1745 he was sent to pope Innocent X, by the French bishops who approved the book entitled *De la Frequente Communion*, and he prevented the condemnation of the book by the esteem with which he inspired the pope and cardinals. On his return to Rome he consecrated himself to the ministry in the abbey of Port Royal des Champs. A little later, in order to devote himself more closely to religious duties, he withdrew from his abbey of Merci Dieu. He died Oct. 29, 1687. He composed with Lalanne, abbot of Val Croissant, and translated into French, the work entitled *Conditiones Propositce ad Examen de Gratia Doctrine*. See Hoefer, *Noun. Biog. Generale*, s.v.

Bourgeois, Margaret

founder of the Congregation of Notre Dame, Montreal, was born in Troyes, France, April 15, 1620. Being refused admission to the Carmelite order of her native city in 1640, and afterwards of the Poor Clares, she finally decided to accompany M. de Maisonneuve, one of the first and truest friends of the Canadian colonists, to Canada. They arrived in Quebec, Sept. 22, 1653, She commenced a school in Montreal; founded her congregation in 1659; procured letters-patent from Louis XIV, in 1670, for the legal confirmation of her institute; founded many missions; and in 1698 obtained from St. Vallier, bishop of Quebec, the confirmation of the rules of her order. In 1693 her resignation was accepted, and this humble saint became the last and least member of the flourishing community she had founded. She died in 1700, and it is said that miracles were wrought by the application of her relics. See (N. Y.) *Cath. Almanac*, 1878, p. 60.

Bourges, Councils Of

(*Concilium Bituricense*). Of these there were several.

I. Held in November, 1031, under Aymo de Bourbon, archbishop of Bourges. Twenty-five canons were published, the first of which orders the name of St. Martial to be placed among those of the apostles. The third forbids bishops or their secretaries to take any money on account of ordination. The seventh orders all ecclesiastics to observe the tonsure, and to be shaved. The twelfth forbids the exacting of any fee for baptism, penance, or burial, but permits the voluntary offerings of the faithful upon these occasions to be accepted. See Labbe, *Concil.* 9, 864.

II. Held Nov. 30, 1225, by the legate, the cardinal of St. Angelo, assisted by about one hundred French bishops. Here Raymond, count of Toulouse, and his opponent, Amauri de Montfort (who claimed to be count of Toulouse), pleaded their cause, without, however, any decision being arrived at. The pope's demand of two prebends in each abbey and cathedral church, and one prebend in every other conventual church, throughout France, was rejected. See Labbe, *Concil.* 11:291.

III. Held Sept. 13, 1276, by Simon de Brie, cardinal and legate. Sixteen articles were published, tending chiefly to the maintenance of the jurisdiction and immunities of the Church, and the freedom of elections. Among other things, the laity were forbidden to make use of violence or threats, in order to obtain the removal of censures. Secular judges were forbidden to constrain ecclesiastics to appear before them, etc. The canons were sent by the cardinal to every one of the French bishops. See Labbe, *Concil.* 11, 1017.

IV. Held on Sept. 19, 1286, by Simon de Beaulieu, archbishop of Bourges, assisted by three of his suffragans. Here a constitution, consisting of thirty-five articles, was published, reiterating and enforcing those of the preceding councils. Among other things, it was ordered that the ecclesiastical judges should annul all unlawful marriages, and separate the parties, whoever they might be; that every beneficed person who should continue for one year under excommunication, should be deprived of his benefice; that curates should keep a list of all the excommunicated persons in their parishes, and publicly denounce them every Sunday and festival; that they should warn their people to confess at least once in every year; that bows and all kinds of arms should be removed from churches; that all Sundays and festivals be properly kept; etc. Other canons relate to the regulars. See Labbe, *Concil.* 11, 1246.

V. Held in 1528 by Francois de Tournon, archbishop of Bourges, with his suffragans. Twenty-three decrees were made, of which the first five relate to the Lutherans, and the rest to matters of discipline. Curates are exhorted to instruct their parishioners, and, in order to give more time for that purpose, they are directed to abridge the prayers made at sermon time. Provincial councils are directed to be held every three years, according to the decree of the council of Constance. Bishops are ordered to visit their dioceses annually, in order that they may take due care of the sheep intrusted to them. The regulations of the council of Constance and of the pragmatic sanction, concerning the residence of canons and other ministers, are confirmed; also that which directs that the psalms be chanted slowly, and with proper pauses. Curates are directed to explain to the people the commandments of God, the Gospel, and something out of the epistle for the day. Pastors are enjoined to forbid penitents to reveal the nature of their penance, and themselves to observe secrecy, both as to what is revealed to them at confession, and also as to the penance they have imposed. No confraternity is to be erected without the consent of the ordinary. It was further enacted that the bishops should have a discretionary power to re-trench the number of festival days according as they should think best; that bishops should not grant letters dimissory without having first examined the candidate for orders and found him qualified; and then to those only who have a benefice or a patrimonial title; further, that nuns shall not leave their monastery. Afterwards the council made various decrees concerning the jurisdiction and liberty of the clergy: the first is upon the subject of monitions; the second upon the residence of curates, that no dispensation for non-residence be granted without a full investigation of the reasons; the third respects cemeteries, which it orders to be kept enclosed and locked up. After this, four tenths for two years were voted to king Francis I, to make up the ransom of his two sons, then hostages at Madrid, to be levied on all the clergy, secular and regular. See Labbe, *Concil.* 14, 426.

VI. This council was held in September, 1584. Fortysix chapters were published, each containing several canons (preceded by the confession of faith made by those present). 1. Relates to the worship and service of God; 2 and 3, of the faith and preaching; 4, of the abuse of Holy Scriptures, and orders that the Latin version of the Scriptures shall alone be used, and that bishops' secretaries shall keep a list of prohibited books, which shall be shown annually to publishers; 5. of avoiding heretics; 6, of invocation of

saints and of festivals; 7, of pilgrimages; 10 and 11, of relics and images; 12, of the celebration of the holy office, etc.; 16, of cemeteries; 17, of tradition; 18-28, of the sacraments; 31, of excommunication; 34, of canons and chapters; 35, of parish rectors, orders them to reside in their cure, and to say mass themselves; orders bishops to divide parishes which become too populous; where there is no parsonage-house, it directs the bishop to take care to provide one, at the expense of the parishioners; 36, of benefices; 40, of witchcraft and incantations; 41 and 42, of simony, concubinary priests, etc.; 43, of hospitals; 45, of the laity, forbids them to sit with the clerks at Church; bids them to abstain from dances, plays, etc.; also from the use of frizzled hair; 46, of synods. See Labbe, *Concil.* 15 1067.

Bourges, Florentin De,

a French missionary of the Jesuit order, lived in the early half of the 18th century. He published *Voyage aux Indes Orientales par le Paraguay, etc., le Chili, fait en 1714*; inserted in the *Lettres Edifiantes*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourgoin, Edmond

a French theologian, became prior of the Jacobins at Paris, and showed great fanaticism, even justifying the assassination of Henry IV. he was arrested in 1589 with arms in his hands, and executed at Tours, Jan. 26 following. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourginig, Francois,

a celebrated French theologian, was born in Paris, March 18, 1585. From his brilliant scholarship he was made doctor of the Sorbonne, and then rector of Clichy, near Paris. In 1611 he resigned this position in order to ally himself with the cardinal of Berulle, who at this time founded the order of the Oratorio, and he was actively engaged in establishing a new congregation at Nantes, Dieppe, Rouen, and especially in the Netherlands. In 1641 he was elected superior-general in place of Condren. In this high position he showed great zeal, and faithfully worked for the good of the order, yet by this very means gained for himself numerous enemies, against whom he was obliged to defend himself in very lively contradictions with the friars. Fatigued with the course of affairs, and weighed down by years and infirmities, he resigned in 1661, and died the following year. He had

been for a long time confessor to Gaston, duke of Orleans. His funeral oration was pronounced by Bossuet, and in the seventeenth volume of the works of this great bishop it may be found. Bourgoing was the author of a number of works of a religious character, also of ecclesiastical discipline, of which the following are some of the titles: *Lignum Crucis* (Paris, 1630): — *Directoire des Missions* (ibid. 1646): — *Veritates et Sublime's Excellentice Verbi Incarnati* (Antwerp, 1630): — *Homelies Chretiennes sur les Evangiles des Dimanches et Fetes Principales* (Paris, 1642); and several other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourignon, Antoinette

a French visionary, was born at Lisle, Jan. 13, 1616. She rendered herself famous by her numerous works, by her religious innovations, and by the persecutions which she endured. She escaped an undesired marriage, and placed herself under the care of the clergy. At Amsterdam she abjured Catholicism, and advocated the Reformation. She published several of her works at Amsterdam, but, being accused of sorcery, she was obliged to leave the place, and betook herself to Hamburg. She died at Franeker, Oct. 30, 1680. See Hoefler, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v. *SEE BOURIGNONISTS*.

Bourke, Richard

a prelate of the Church of England, was born April 22, 1767. He took his degree of M.A. July 10, 1790; and in 1813 became lord bishop of Waterford and Lismore. He died suddenly, Nov. 15, 1832. See (Lond.) *Christian Remembrancer*, Dec. 1832, p. 785.

Bourle, Jacques

a French theologian, a native of Longmenil, diocese of Beauvais, lived in the latter half of the 16th century. He was doctor of the Sorbonne and rector of the parish of St. Germain le Viel, of Pars. His principal works are, *Prieres a Jesus Christ sur le Mariage de Charles IX*: — *La Masse de Saint Denys*; and others. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourlier, Jean Baptiste,

Count, a French theologian, was born at Dijon, Feb. 1, 1731. He entered upon the ecclesiastical calling, took the oath required of the clergy, and was consecrated bishop of Evreux April 23, 1802. He was successively

member of the council of the hospitals, baron and count of the empire, and president of the electoral college of Evreux. After the empress Josephine had been divorced he became almoner of this princess, and was finally made peer of France. He died at Evreux, Oct. 30, 1821. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bourn (Or Bourne), Immanuel

a Puritanical divine of the English Church, was born Dec. 27, 1590, and was educated at Christ Church, Oxford. When the rebellion broke out he sided with the Presbyterian faction, and was removed from his rectory of Ashover, in Derbyshire, to St. Sepulchre's, in London. On the restoration he conformed, and died rector of Ailston, in Leicestershire, Dec. 27, 1672. Among his works are, *A Defence of Scripture as, the Chief Judge of Controversy* (1656): — *Vindication of the Honor due to Magistrates, Ministers, etc., against the Quakers* (1659): — *A Defence of Tythes, Infant Baptism, Human Learning, etc.*: — *A Golden Chain of Directions to Preserve Love between the Husband and Wife* (1669). See Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v.

Bourn, Samuel

an English Dissenting minister, assistant to Dr. John Taylor of Norwich, was the founder of a sect of Annihilationists (q.v.), called, after him *Bourneans*. He died in 1796. He published *Fifty Sermons on Various Subjects, Critical, Philosophical, and Moral* (Norwich, 1777): — and other *Sermons* (1752, 1760, 1763). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bourne, Alfred

an English Wesleyan missionary, was born at Etruria, Staffordshire Potteries, Aug. 12, 1799. He was converted in 1816, entered the ministry in 1823, travelled the Redditch, Oxford, and Reading circuits, and sailed for Madras in November, 1826. Excepting a few months at Madras, his field was Negapatam. He was successful here and also in Melnattam. Exposure induced disease, and in February, 1835, he was compelled to sail for England. His heart was in the mission work, and it was a sore trial to be removed therefrom. He died at the house of Dr. Bunting, in London, May 27, 1836. Bourne translated into Tamil the *Alemonir of Hester Ann Rogers*, commenced a treatise in the same language on the *Evidences of*

Christianity, and assisted in a revision of the Scriptures. See *Wesl. Meth. Magazine*, 1838, p. 321 sq.; (Loud.) *Watchman*, June 1, 1836; *Minutes of the British Conference*, 1836.

Bourne, George

a (Dutch) Reformed minister, was born at Westbury, England, June 13, 1780. He studied at Homerton Seminary, and in 1804 emigrated to America and settled in Virginia and Maryland. Subsequently he became principal of an academy at Sing Sing, N. Y., and pastor of the Presbyterian Church. Thence he went to Canada, as supply of a Congregational Church in Quebec, and remained until 1833. He then united with the Reformed Church, and settled as pastor at West Farms (1839-42). He died suddenly, Nov. 20, 1845, of disease of the heart. Mr. Bourne greatly resembled in appearance the portraits of Martin Luther. He possessed a thoroughly controversial spirit, which found full scope in his long-continued demonstrations against slavery and Romanism. He was learned, eloquent, and powerful, but his zeal was often too fiery, and sometimes overreached itself. He edited, for several years, a well-known periodical entitled *The Protestant Vindicator*, and was an almost constant contributor to the religious press of New York. He was also largely engaged upon literary work for prominent publishing houses, editing such works as that of Barrow and Leighton, and preparing exhaustive indices to both (Riker's editions). As a preacher, he was scriptural, illustrative, versatile, and powerful. With all his belligerent gifts, he was warm-hearted and devout, an example of conscientious and brave adherence to his own opinions in the face of obloquy and personal danger, and a true servant of God. See Corwin, *Manual of the Ref. Church in America*, s.v. (W. J. R. T.)

Bourne, Jacob

an English Baptist minister, was born at Beckington, near Frome, Somerset Co., Dec., 31, 1802. Losing his father at the age of fourteen, he became a thoughtless youth. At length, through domestic trials, his heart was touched by the Spirit of God, and on Aug. 30, 1829, he joined the Church at Road, Somersetshire. In 1834 he was encouraged to engage in ministerial labor, and performed much itinerant work. In 1846 he was providentially led to Grettleton, in Wiltshire, and was ordained pastor of the Church in that place, July 27, 1847. Here he remained until his death, Sept. 13, 1857. See (*Lond.*) *Baptist Hand-book*, 1858, p. 47. (J. C. S.)

Bourne, Milton

a Methodist Episcopal minister, was converted in his youth, in Vermont, and soon after entered the Illinois Conference, laboring first as a missionary among the Indians, and later as an itinerant minister. In 1840, on the organization of the Rock River Conference, he became a member of it. In 1863 he became superannuated, and retired to a few acres of wild land near Macomb to eke out an existence for himself and his destitute family. He closed his life in 1865. Mr. Bourne was remarkable for his zeal and piety. See *Minutes of Annual Conferences*, 1865, p. 225.

Bourne, Richard

a missionary among the Marshpee Indians, was among the early English settlers of the town of Sandwich, on Cape Cod, Mass. Being a man of an earnest, missionary spirit, he went (about 1658) among the Indians who resided in Marshpee, a place a few miles from Sandwich. His work was successful, and he gathered a church of converted Indians, of which he was ordained the pastor, Aug. 17, 1670, the services being conducted by Eliot and Cotton. Satisfied that no permanent prosperity would attend the people for whose temporal and religious prosperity he was laboring, unless they had a fixed local habitation, he obtained a formal deed of Marshpee from those Indians who claimed it as their property. His efforts resulted in greatly promoting the welfare of his people. He died about 1685. See *Mather's Mag.* 3, 199; *Coll. Mass. Hist. Soc.* 1, 172, 196-199, 218; 3, 188-190; 8:170. (J. C. S.)

Bourneans

SEE ANNIHILATIONISTS.

Bourns, William H.,

a native of Ireland, was a minister of the Protestant Episcopal Church, and died Dec. 15, 1851, at Huntingdon, Pa., in the forty-first year of his age. He was a man of ripe scholarship and great piety. See *Amer. Quar. Church Rev.* 1852, p. 141.

Bourotte, Francois Nicolas

a French historian, was born in Paris in 1710, and died June 12, 1784. He entered the order of Benedictines of St. Maur, and completed the *Histoire*

Generale du Languedoc. He wrote several other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bourree, Edme Bernard,

a French theologian, was born at Dijon, Feb. 15, 1652. He was a priest of the Oratory, and zealously devoted himself to the work of the ministry and to teaching theology at Langres and at Chalons-sur-Saone. He died at Dijon, May 26, 1722. He wrote a number of works, among which are, *Conferences Ecclesiastiques du Diocese de Langres* (1684): — *Manuel des Pecheurs* (1696): — *Homilies* (1703): — *Nouveaux Panegyriques, avec Quelques Conferences Ecclesiastiques* (1707; Lyons, 1713). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bours, William White,

a clergyman of the Protestant Episcopal Church, was born at Attica, N. Y., in 1826. His early life was spent in mercantile pursuits in Geneva. He was ordained deacon in 1853, and priest in 1855. At first he assisted in St. Peter's Chapel, Geneva, afterwards in St. James's Church, Syracuse, and finally became rector of St. John's Church, Jacksonville, Fla. His death, which occurred there, Nov. 5, 1857, was caused by his assiduous attendance upon the sick in his parish during the prevalence of a malignant fever. See *American Quarterly Church Review* 1858, p. 611.

Boursier, Laurent Francois,

a French priest and doctor of the Sorbonne, was born at Ecoeu, Jan. 24, 1679, and took his doctor's degree in 1706. He then gave himself up entirely to study, and in 1713 published, anonymously, his celebrated work, *L'Action de Dieu sur les Creatures*, which was attacked by Malebranche. He is also remarkable for the memorial presented by the Sorbonne to the czar Peter, upon the occasion of his visit in 1717, and drawn up in a single night, upon the means of uniting the Russian and Roman churches. In 1729, he, together with many other doctors, was expelled from the Sorbonne for his opposition to the bull *Unigenitus*. He died at Paris, Feb. 17, 1749. See *Biog. Univ.*, s.v. 393.

Bourzeis, Amable De,

a French theologian and scholar, was born at Volvic, near Riora, April 6, 1606. He was at first a page, but went to Rome and studied theology.

Returning to France, he was made abbot of St. Martin of Cores, and one of the first members of the French Academy. Having taken holy orders, he distinguished himself especially in controversy, and had the glory of converting over to his side several of the ministers; among them the prince-palatine Edward and the count of Schomberg, then marshal of France. Colbert placed the abbot de Bourzeis at the head of the Academy of Inscriptions, and also made him director of an assembly of theologians which held its meetings in the Royal Library. Bourzeis at first inclined towards the Jansenists, but in 1661 signed the formulary which was approved by Alexander VII. He died Aug. 2, 1672. He wrote several works, as *Sermons sur Divers Sujets* (1672). Among his works of controversy we find, *Excellence de v'Eglise Catholique, et Raisons qui nous obligent a ne nous en separer jamais* (Paris, 1648): *Saint Augustin victorieux de Calvin et de Molina*, etc. (ibid. 1652). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bousmard (Or Boussebard), Nicolas De,

a French theologian, was born at Xivry-le-Franc in 1512. He belonged to a family of Anjou. Charles III, duke of Lorraine, appointed him in 1572 as one of the reformers of the constitution of St. Mihiel, and four years later appointed him to the bishopric of Verdun, and after some difficulty he was consecrated, July 15, 1576. He died at Verdun, April 10, 1584, generally lamented. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boussard, Geoffroi

a French theologian, was born at Le Mans in 1439. He studied at the College of Navarre, at Paris, and in 1487 became rector of the University of Paris, and chancellor of that Church. Travelling in Italy, he preached at Bologna in 1504, in the presence of Julius II. He was appointed scholastic of the cathedral of Le Mans by the cardinal of Luxembourg, who confided to him, in part, the administration of this diocese. In 1511 he was deputed by the university to attend the Council of Pisa, then transferred to Milan, and died after his return, in 1522. He published a corrected edition of the *Ecclesiastical History* of Rufinus (1497), and a commentary of Venerable Bede, or *Florus Diaconus*, on St. Paul (1499). He also wrote, *De Continentid Sacerdotum* (Paris, 1504, 4to), a rare and curious book, proving that the pope may in peculiar cases dispense with the celibacy of priests: *De Sacrifo Misse* (ibid. 1511, 1520; Lyons, 1525, 4to):

Interpretatio in Psalmos Penitentiales (Paris, 1519, 1521, 8vo). See *Biog. Universelle*, v, 398.

Bousseau, Jacques,

a French sculptor, was born in 1681, at Chavaignes-en-Poitou. He studied under Nicolas Couston, and. was afterwards received into the Royal Academy, where he attained the rank of professor of sculpture. He executed two statues of *St. Maurice* and *St. Louis*; and *Christ giving the Keys to St. Peter*, for the Church of Notre Dame. He also did much fine work for the churches at Versailles and Rouen. He died at Madrid in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Boussebard, Nicolas De.

SEE BOUSMARD.

Boutats, Frederic

a Flemish engraver, was born at Antwerp about 1620. The following are some of his principal works: *Portrait of Charles Emanuel, Duke of Savoy*; *Oliver Cromwell*; *The Virgin and Infant Jesus, with St. John*.

Boutats, Gerard

a French engraver, brother of Frederic, was born at Antwerp about 1630. He was appointed engraver to the university at Vienna. The following, are his principal plates: *Adamus Munds, Physician*; *The Resurrection*; *Charles Joseph, Archduke of Austria*.

Boutauld, Michel,

a French Jesuit preacher, was born in Paris, Nov. 2, 1625. He died at Pontoise, May 16, 1688, leaving some works which are much esteemed: *Les Conseils de la Sagesse* (Paris, 1677, 12mo): — *Suite de Ditto* (ibid. 1683, 12mo; the last edition is of 1749): *Le Theologien des Conversations avec les Sages*, etc. (1683). See Hoefer, *Nouv. Biog. Generale*, s.v.

Boutelle, Asaph

a Congregational minister, was born at Fitchburg, Mass., Oct. 7, 1804. He fitted for college at New Ipswich, graduated at Amherst in 1828, and at

Andover in 1831. He was ordained in the same year, and employed as a missionary for twelve years in Ohio. He was pastor at Alexandria, O., 1843 to 1847; Lunenburg, Mass., 1849 to 1851; Peacham, Vt., 1851 till his death, Jan. 12, 1866. He published a sermon in memory of Newell March, 1854. See *Cong. Quarterly*, 1866, p. 208.

Boutelle, Thomas

a Congregational minister, was born at Leominster, Mass., Feb. 1, 1805. He was educated at New Ipswich, N. H., Amherst (class of 1829), and Andover, Mass. He became pastor at Essex Street, Boston, in 1834; Plymouth, 1834 (ordained); North Woodstock, 1837; Bath, N. H., 1850. He died at Fitchburg, Mass., Nov. 28, 1866. See *Cong. Quarterly*, 1861, p. 354; 1867, p. 133; 1868, p. 287.

Bouthillier De Rance, Armand Jean,

a French ecclesiastic, was born Jan. 9, 1626. He received the tonsure, Dec. 21, 1635; and, at the age of nineteen, was made canon of Notre Dame at Paris. After many other appointments he received that of the abbey of La Trappe, and having been received into the order of priests, Jan. 22, 1651, he took the degree of D.D. in 1654. Soon after he went into residence at La Trappe, where he endeavored to reform the conduct of the monks; failing in which he persuaded them to resign their house to the Cistercian monks of the Strict Observance. This done, he disposed of his property, and took his vows in the monastery of Notre-Dame-de-Perseigne, June 13, 1663. He died Oct. 16, 1700, having published a new edition of *Anacreon*, with notes (Paris, 1639; 2d ed. 1647): *Traite de la Saintete et des Devoirs de l'Etat Jonaustique* (1683, 2 vols. 4to; vol. 3 in 1685). After his death were published his regulations for the government of La Trappe, and *Letters* (2 vols.). His *Life* was written by MM. Maupeon and Marsollier, and by father Dom Pierre le Nain.

Boutistes

(**Βουτιστής**) is a Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

Bouton, Francois

a French theologian, was born at Chamblay, near Dole, in 1578. He entered the order of Jesuits, and was employed in the missions of the East.

He was finally sent to Lyons, to the College of the Trinity. While professor of rhetoric there, the pestilence raged, and he devoted himself to the suffering until he fell a victim, in October, 1628. He left some manuscript works, the principal of which are, *Theologie Spirituelle: — Commentarii in Deuteronomum, de Peregrinatione Israelitarum, turn Litterali, turn Mystica, ad. Promissionis Terram: — Clavis Scripturas Sacre, seu Dictionarium Hebraicum in qua Latinis vocibus Subjiciuntur voces Hebrece Respondentes Collectum ex Sacris Litteris et ex Collatione Vulgatæ Latince Editum cum Hebraica*. See Hoefler, *Nouv. Biog. Gen.*, s.v.

Bouton, George

a Methodist Episcopal minister, was born at Virgil, Cortland County, N. Y., Dec. 5, 1812. He was converted about 1843; soon after began preaching, and in 1852 entered the Oneida Conference. He died in the midst of his labors, at McLean, Oct. 31, 1859. Mr. Bouton's ministerial career was brief, but exceedingly brilliant. Few men secured a stronger hold upon the affections of a people than he, and few were more successful. Large revivals crowned his labors on every charge. See *Minutes of Annual Conferences*, 1860, p. 169.

Bouton, Jacques

a French theologian and Jesuit, who died in 1658, was the author of a *Relation de l'Établissement des Français dans l'île de la Martinique depuis l'an 1635* (Paris, 1640). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bouton, J. D.

a Methodist Episcopal minister, in 1835 entered the New York East Conference, and in it labored diligently with but one year's vacation until his superannuation in 1867, in November of which year he died. Mr. Bouton was an exemplary Christian, a good preacher, and an excellent pastor. See *Minutes of Annual Conferences*, 1868, p. 85.

Bouton, Nathaniel D.D.,

a Congregational minister, was born at Norwalk, Conn., June 20, 1799. From Yale College he entered the theological seminary at Andover, Mass., where he finished the course in 1824. March 23, 1825, he was settled over the First Congregational Church in Concord, N. H., with which he

remained forty-two years. His residence continued in Concord, where he died, June 6, 1878. He was much interested in historical studies, and published while in the pastorate a valuable history of Concord. He was early the president of the State Historical Society, and edited two volumes of its collections. In August, 1866, he was appointed editor and compiler of the provincial records of New Hampshire, and in that capacity issued ten volumes of *Provincial Papers*, from 1867 to 1877. He also published over thirty sermons and addresses, and a few other volumes. See *Obituary Record of Yale College*, 1878.

Bouton, W. S.

a Methodist Episcopal minister, was born at Roxbury, N. Y., in 1815. He was converted at the age of thirty-two; and being a good singer, and having a rare gift for exhortation and prayer, he became one of the most popular lay helpers ever known throughout that region. His beaming countenance, fervent prayers, earnest exhortations, soul-stirring songs, and ringing halleluias drove away formalism and doubt, and made everybody free and happy. In 1857 he was appointed by the presiding elder to the Germantown and Myersville Circuit, and in 1858 was received into the New York Conference, and returned to his former charge. His subsequent appointments were: West Gallatin, Richmond, and West Stockbridge, Stockport and Claverack, East Chatham and Red Rock, Hillsdale, Lakeville; City Mission, N. Y., and Grace Church, Newburgh, where he died, Aug. 6, 1879. Mr. Bouton was everywhere acceptable and useful. He had few superiors as a pastor. Every interest in the Church, spiritual and temporal; was ever advanced. See *Min. of Ann. Conferences*, 1880, p. 45.

Boutrons, John,

a minister of the English Wesleyan Connection, was born near Coventry, May 7, 1840; and died June 1, 1881, in the seventeenth year of his ministry. His faithful, practical, and pointed sermons often deeply stirred and elevated the feelings of his hearers. "He possessed a vigorous intellect, a kind heart, a resolute will, and a high sense of duty." See *Minutes of the British Conference*, 1881, p. 47.

Boutwell, James,

a Congregational minister, was born at Lyndeborough, N. H., May 14, 1814. He was converted while at Phillips Academy, Andover, Mass., under

a sermon delivered by Dr. Lyrman Beecher. He graduated at Dartmouth College in 1836, and at Andover in 1840, and was ordained in 1841. He labored at Brentwood, N. H., 1841 to 1852, and at Sanbornton the remainder of his ministry. He died April 21, 1865. Mr. Boutwell was a diligent and faithful pastor, an ardent patriot, and his death was triumphant. See *Cong. Quarterly*, 1866, p. 41.

Bouvenot, Louis, Pierre,

a French theologian and physician, was born at Arbois in 1756. He abandoned the career of arms for the ecclesiastical calling, and was appointed vicar of St. John Baptist at Besancon. At the commencement of the Revolution he became one of the grand-vicars of the metropolitan bishopric of Est, but during the civil disturbances he renounced his ecclesiastical functions, and finally gave his attention to medicine. He died at Sens, July 1, 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouvens, de

Abbe, a French theologian, was born at Bourg, in Bresse, about 1750. He first went to Germany, then to England, in consequence of his refusal to take the oath required of ecclesiastics at the period of the Revolution. In 1804 he pronounced the funeral oration of the duke of Enghien in the chapel of St. Patrick, at London, in the presence of the princes of the house of Bourbon. His eloquence was of a high order. He died in 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouveri, Gabriel,

bishop of Angers, who died Feb. 10, 1572, left a French translation of the *Pastoral of St. Gregory, a Guide for Curates*, etc. He Was the first bishop at Trent to deliver his opinion in favor of the residence of bishops.

Bouvet, Joachim,

a French missionary, was born at Le Mans about 1662. He was one of the first missionaries sent to China by Louis XIV with a scientific mission. Colbert had conceived the idea of enriching himself from the industries of this country, and at his death Louvois, his successor, took up the project and sent six missionary Jesuits, the fathers Fontanay, Gerbillon, Lecomte, Tachard, Visedelon, and. Bouvet, furnished with instructions from the ministry of the Academy of Sciences, and with all the necessary

instruments for taking observations. They arrived in China in 1687., Being called immediately to Pekin, they were dispersed throughout the empire, excepting Gerbillon and Bouvet, whom the emperor retained with him to take charge of the mathematical affairs. These two men took charge of the erection of the church and of the residence of the Jesuits at Pekin. Bouvet returned to France in 1697, and bore to the king, from the emperor Kang-hi, forty-nine Chinese volumes. Louis XIV sent back by Bouvet a complete collection of his stamps, magnificently bound, and with him ten new missionaries. Bouvet died at Pekin, June 28, 1732, after having labored for a long time on the large map of the empire, prepared by the Jesuits by the order of Kang-hi. He left four accounts of different voyages which he had made in the course of his labors, and several works concerning China. Several dissertations upon the Chinese and a dictionary of that language are preserved in MS. in the library at Le Mans. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bouvier, Jean Baptiste,

a French prelate, was born Jan. 17, 1783, at St. Charles-la-Forêt, Mayenne. Before his elevation to the episcopal see of Le Mans, in 1834, he was vicar-general of Le Mans and superior of the seminary. While the empire lasted, and during part of the restoration, ecclesiastical studies were greatly neglected. The works of Bouvier, which were considered as high authority, gave a great impulse to the teaching, in the seminaries, of both philosophy and theology. His *Institutiones Theologice* and *Institutiones Philosophice* were adopted in a great number of ecclesiastical establishments in France, as also in Savoy and Belgium. He also wrote several other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boux, Guillaume Le,

a French theologian, was born at Anjou in 1621. After having been successively sweeper of the college, Capuchin, oratorian, and rector, he taught rhetoric at Riom, and, during the Fronde, sustained by his preaching the royal authority. He was appointed bishop of Apt in 1658, and of Périgueux in 1667. During the thirty-seven years which he occupied this' position, he employed his income for charitable purposes. He died Aug. 6, 1693. He wrote, *Sermons* (Rouen, 1666): — *Dissertations Ecclesiastiques sur le Pouvoir des Eveques, pour la Diminution ou l'Augmentation des*

Fetes (Paris, 1691), in collaboration with Laval Bois Dauphin, bishop of Rochelle. See Hoefler; *Nouv. Biog. Generale*, s.v.

Bouzas, Juan Antonio.

SEE BOUJAS.

Bouzonie, Jean,

a French theologian, was born-at Bordeaux about 1646. He became a Jesuit, taught-literature for several years, and then devoted himself to preaching until obliged to give it up on account of early infirmities. He died at Poitiers, Oct. 30, 1726. He wrote, *Primitice Musarum Serenissimo — Delphino Oblatce* (Bordeaux, 1663): — *Cantiques sur la Naissance de Notre Seigneur Jesus Christ* (Poitiers, 1675): — *Douze Preuves pour la Conception Immaculee de la Sainte Vierge* (*ibid.*): — *Histoire de l'Ordre des Religieusesfilles de Notre Dame* (*ibid.* 1697, 2 vols. 4to; some copies have the date, 1700). See Hoefler, *Nouv. Biog. Generale*, s.v.

Boverio, Zacaria,

an Italian theologian, was born at Saluzzo in 1568. He entered the Capuchin order in 1590, was professor of philosophy and theology, and became definitor-general of his order. He died at Genoa, May 31, 1638. He wrote, *Demonstrationes Symbolarum Verce et Falsce Religionis*, etc. (Lyons, 1617): — *Orthodoxa Consultatio de Ratione Verce Fidei et Religionis Amplectendce*, etc. (Madrid, 1623), which was composed for the purpose of converting to Catholicism the prince of Wales, afterwards Charles II: — *Histoire des Capucins* (Lyons, 1632-39, 2 vols. fol.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bovet, Francois De,

a French prelate, was born March 21, 1745. He was consecrated bishop of Sisteron, Sept. 13, 1789, but was obliged to leave France on account of the persecution. He returned in 1814, and was appointed in 1817 archbishop of Toulouse. He resigned this in 1820, and the same year was appointed member of the first order of the chapter of St. Denis. Being highly learned, Bonuvet published a work entitled *Des Dynasties Egyptiennes*, in which he considered the degree of confidence which the chronology of Manetho merited. He died in Paris, April 7, 1838. He wrote, *L'Histoire des Derniers Pharaons et des Paremziers Rois de Perse, selon Heorodote, tirse des*

Livres Psrophetiques et du Livre d'Esther (Avignon): — Les Consolations de la Foi sur les Malheui's de l'Eglise. See Hoefer, *Nouv. Biog. Generale*, s.v.

Boville (Or Bovelles), Charles,

a French theologian, was born at Soyecourt, in the diocese of Amiens. He was living in 1547. .We have from his pen seven books of theological questions on, *The Creation of Angels, The Pleasures of Paradise, The Deluge*, etc. (Paris, 1504, 1513; Basle, 1515 fol.): — a *Commentary on the Gospel of St. John* (Paris, 1511): — *Commentary on the Lord's Prayer* and four dialogues (ibid. 1551, 4to) and other works.

Bovus

St. (in Italian, *St. Bovo*, and in English, *St. Bobo*), was a gentleman and soldier of Provence, who strongly defended his country against the Saracens. After a time, he quitted the profession of arms, and devoted himself to a life of penitence and retirement, every year making a pilgrimage on foot to Rome, on one of which journeys he died, at Voghera, near Pavia; May 22, 985.

Bowcer

SEE BURSAR.

Bowcer, Thomas.

SEE BOUCHIER.

Bowden, Edwin

an English Congregational minister, was born at Devonport, April 6, 1802. He joined the Church in youth, began village preaching, and was soon made assistant minister at Ivy Bridge. In 1839 he accepted a call to Lostwithiel, Cornwall, and after a few years he became pastor of the Church at Wadebridge, in the same county. Finally he occupied the pulpit at Oak Hill, near Bath, where, in less than three years, his health had so failed that he was obliged to resign his post. He then retired to Heavitree, Exeter, wrote tracts, contributed articles to the various periodicals issued by the Religious Tract Society, and published a small volume entitled

Spiritual Fables. He continued his work until 1875, and died, Aug. 31, 1876. See (Lond.) *Cong. Year-book*, 1877, p. 347.

Bowden, John (1),

a minister in the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 1, 1820. He joined the Church in 1838, in 1841 received license to exhort, and in 1844 was licensed to preach and admitted into the Kentucky Conference. In 1846 he was transferred to the Louisville Conference, and in 1848 retired from the itinerancy and travelled for the improvement of his health in Florida and Georgia, at the same time acting as general agent for Transylvania University and colporteur for a local Bible society. He graduated in medicine at Louisville University in 1852, and practiced successfully in Bowling Green until within a few months of his death, which occurred at Russleville, Aug. 5, 1854. Mr. Bowden was a warm friend, a true Christian gentleman, remarkably amiable, and a faithful expounder of the truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 506.

Bowden, John, (2),

an Irish Methodist preacher, was born at Cootehill in December, 1853. He was converted at thirteen, under the Rev. R. Hewitt, and began at that early age a career of usefulness in Methodism. With rare maturity of judgment, he became a class leader and local preacher, and in 1871, at the age of nineteen, entered the itinerant ministry of the Primitive Wesleyans. He died at Belfast, Feb. 7, 1880.

Bowden, R.

an English Baptist minister, was born at Towersey, Bucks, Aug. 26, 1788. For more than forty years he preached gratuitously in his native village, where he was greatly respected and beloved. He died Aug. 26, 1859. See (Lond.) *Baptist Hand-book*, 1861, p. 97. (J.C.S.)

Bowden, William

an English Methodist preacher, was for several years a member of the Bible Christian Society at Ringsash, and also a local preacher. He entered the ministry in 1828, and for seven years labored with acceptance in that body. He died Aug. 21, 1835.

Bowdish, Charles Giles

a Methodist Episcopal minister, son of Rev. William S. Bowdish, was one of five brethren, all of whom consecrated themselves to the ministry in the Methodist Episcopal Church. He was born at Potsdam, N. Y., May 12, 1834; was converted in 1853; studied for the ministry at Cazenovia Seminary, and in 1858 entered the Minnesota Conference. In 1864 he was appointed chaplain of the Eleventh Minnesota Regiment of Volunteers, and in 1870 was transferred to the New York East Conference, wherein he was faithful until his death, at Astoria, July 5, 1873. Mr. Bowdish was richly gifted in mental endowments; was cultured in music and painting, was remarkably benevolent in hospitality, an earnest and successful preacher. He rendered valuable aid in the formation of the Holston Conference, was twice elected chaplain of the Minnesota House of Representatives, was appointed by president Johnson, in 1867, to superintend the annual payment of the Chippewa Indians, and in 1872 was placed on the staff of official reporters at the General Conference. See *Minutes of Annual Conferences*, 1874, p. 55; Simpson, *Cyclop. of Methodism*, s.v.

Bowdish, Leonard

a Methodist Episcopal minister, was born at New Lisbon, N. Y., in 1812. He experienced conversion at the age of sixteen; soon began exhorting, and in 1833 entered the Oneida Conference, wherein, without intermission for thirty-three years, he continued with success. In 1866 he became superannuated and removed to the sea-shore; spent two years laboring in the Providence Conference, and finally died at Bainbridge, N. Y., May 23, 1870. Mr. Bowdish was a man of energy and superior intellectual ability, remarkable for elegance of style and clearness in his pulpit delivery. He was fearless, uncompromising, and eminently successful. See *Minutes of Annual Conferences*, 1871, p. 96.

Bowdyanga

the seven sections of wisdom among the Buddhists, including

- (1) the ascertainment of truth by mental application;
- (2) the investigation of causes;
- (3) persevering exertion;
- (4) joy;
- (5) tranquillity;

- (6) tranquillity in a higher degree, including freedom from all that disturbs either body or mind and
 (7) equanimity.

Bowe, John Ackrell

an English Methodist preacher, born in 1821, was converted in his youth, among the Wesleyan Methodists, under a sermon by a local preacher in Devonshire. After two years he joined the Bible Christians. He began to preach at the age of twenty, and two years later, in 1843, entered the ministry, in which he labored for only two years, when he died at his father's house in S. Devon, Feb. 17, 1845.

Bowen, Charles James

a Unitarian minister, was born in Providence, R. I., May 20, 1827. He graduated from Brown University in 1847, and from the Divinity School of Harvard College, and was ordained as pastor of the Unitarian Society at Newburyport, Mass., Nov. 20, 1850, where he remained six years (1850-56), and then removed to Kingston where he was settled two years (1856-58). He next went to Baltimore as pastor of the Second Unitarian Society in that city. Finding his position unpleasant at the breaking-out of the late war, he resigned, and for several years acted as chaplain in a hospital near that city. He became the minister of the Mount Pleasant Congregational Society, Roxbury, Mass., where he remained until his death, April 10, 1870. (J. C. S.)

Bowen, Elias, D.D.,

at the time of his decease a minister in the Free Methodist Church, was born at Warwick, Mass., June 6, 1791. Under the preaching of the Rev. Marvin Richardson of the M. E. Church, he was converted. On April 25, 1813, he received license to preach, and June 15, 1814, he entered the travelling ministry of the M. E. Church. He was prominently before the Methodist public for over fifty years. He was elected delegate to the General Conference seven times, and at one period was strongly urged to become a candidate for the episcopacy. During the anti-slavery struggle, he took a decided stand in favor of the oppressed. In the fall of 1869 he was admitted into the Susquehanna Conference of the F. M. Church. He died Dec, 25, 1871. Few men wielded a more vigorous and powerful pen than Dr. Bowen. His contributions to religious periodicals were numerous. His

last literary work was a *History of the Origin of the Free Methodist Church*. See *Minutes of Annual Conf. of the F. M. Church*, 1871, p. 16.

Bowen, Henry Perrotte

an English Congregational minister, was born at Ford, Pembrokeshire, Aug. 3, 1822. He was converted early in life, educated for the ministry at Airedale College, and in 1851 was ordained pastor at Middlesbro-on-Tees. Here he labored seven years, then removed to Whitfield Chapel, London; but not finding the place at all congenial, he accepted a call to Brentwood, Essex. Here he labored eleven years with much success, and died Sept. 10, 1869, See (Lond.) *Cong. Year-book*, 1871, p. 306.

Bowen, John

LL.D., was an English colonial prelate. The early part of his life was spent in farming operations in Canada, and at one time he served in the militia of that country. In 1842 he went to Ireland, and entered Trinity College, Dublin, from which he regularly graduated. He was subsequently ordained; went to Palestine and the East in 1847, remaining three or four years, assisting Mr. Layard in his excavations at Nineveh; returned to England, and in 1853 became rector of Orton-Longville, with Botolph-bridge, remaining four years; was appointed to the see of Sierra Leone, being the third bishop of that diocese, the jurisdiction of which extends over the western coast of Africa between 20° N. and 20° S. He died of yellow fever, June 2, 1859, at Fourah Bay, near Freetown, Sierra Leone. See *Amer. Quar. Church Rev.* 1859, p. 539.

Bowen, Josiah

a Methodist Episcopal minister, was born about 1788. After carrying on a printing establishment for some time in Brooklyn, N. Y., he entered the New York Conference in 1815, and continued in the regular work until 1840, filling many of the most important charges. He then became supernumerary, and in 1843 took a superannuated relation, which he held to the close of his life. He died Jan. 14, 1873. Mr. Bowen as a Christian was noticeable for his patience and meekness, and as a preacher for his ability. See *Minutes of Annual Conferences*, 1873, p. 50.

Bowen, Penuel

a clergyman of the Protestant Episcopal Church, was born at Woodstock, Conn. He graduated at Harvard College in 1762; was ordained as colleague-pastor with the Rev. Samuel Checkley, of the New South Church, Boston, April 30, 1766; was dismissed May 9, 1772; went to South Carolina in 1787; took orders in the Protestant Episcopal Church; became rector of St. John's parish, Colleton, and died in October of the same year. He was the father of bishop Bowen of South Carolina. See Sprague, *Annals of the Amer. Pulpit*, 1, 708.

Bowen, Reuben

a Methodist Episcopal minister, for years was an infidel, and took delight in perplexing all who could not give a reason for their hope. He finally began a careful reading of the Bible, was convicted of his sin, and embraced Christ as his Saviour. In 1835 he entered the New England Conference, and labored with acceptance and success until his death, June 28, 1843. Mr. Bowen was a man deeply devoted to God, studious, and laborious. See *Minutes of Annual Conferences*, 1845, p. 583.

Bowen, Robert J.

a Protestant Episcopal clergyman of the diocese of Pennsylvania, entered the ministry in 1872. He became rector of St. Thomas's Church, Philadelphia, where he remained until the time of his death, May 20, 1874. See *Prot. Episc. Almanac*, 1875, p. 144.

Bowen, William

an English Congregational minister, was born in March, 1790, near St. Helen's, Lancashire. In early life he went to Liverpool, and there united with the church of Rev. Mr. Charrier, where his piety and talent found exercise in village preaching. He left Liverpool, and for some years travelled through the midland counties as a book-agent. He studied at Rowell College from 1816 to 1818. In the latter year he returned to Bretherton, where, by his exertions, in 1819, a church was formed. He set apart two days in the week to receive medical patients. He resigned his charge in 1851, after a pastorate of thirty-three years, in which he won all hearts to himself. He died Oct. 9, 1854. His piety was calm and consistent,

and he was pre-eminently the friend of the poor. See (Lond.) *Cong. Year-book*, 1855, p. 208.

Bowens, Edward, LL.D.,

a Protestant Episcopal clergyman of the diocese of Vermont, was, for a great many years, president of the University of Norwich, Conn.; subsequently, about 1867, he became professor of moral, intellectual and political philosophy in the same institution, having resigned the presidency. The following year he was president *pro-tem.*; in 1870 was professor of ancient languages and political economy, a position which he held at the time of his death. July 6, 1872. See *Prot. Episc. Almanac*, 1873, p. 133.

Bower, Jacob

a Baptist minister, was born in Lancaster County, Pa., Sept. 26, 1786. He was converted in 1812; licensed in October, 1816; and ordained in Logan County, Ky., Feb. 27, 1819 the only books he then had being a German Testament, the English Bible, and a hymn-book. For nearly ten years he served churches in Kentucky, and enjoyed many revivals. In 1828 he removed to Scott County, Ill., and became pastor of the Church at Winchester — a strong anti-missionary Church from which he was dismissed on account of his interest in mission-work, and was sent by the Home Mission Society to preach in several counties in Illinois. He was a great sufferer for many years from a disease resembling elephantiasis, and died April 26, 1874. See: *Min. of Ill. Anniv.*, 1874, p. 15, 16. (J. C. S.)

Bower, Moses

a minister of the Evangelical Association, was born in Adams County, Pa., April 28, 1814 He was converted at the age of nineteen, and entered the ministry at the age of twenty-two. At the age of thirty-two he was elected presiding elder. Eleven months and twenty days after this election, in the midst of his usefulness, he was suddenly stricken down with fever, and died. He was a man of prepossessing appearance, of fine talents, and of marvellous pulpit powers. In 1882 a plain and neat chapel was erected to his memory in Stoystown, Somerset Co., Pa. See *Evangelical Messenger*.

Bowers, John (1),

a British Wesleyan minister, was born at Chester, July 19, 1796. He was brought up in the principles of the Established Church; was converted

under the Methodist ministry when seventeen; entered the Wesleyan ministry in 1813; was appointed house governor at Didsbury College in 1843, which position he held until 1864; was for some time general secretary of the Theological Institution. He was president of the Conference in 1858. He retired to Southport in 1864, and died in that city, May 30, 1866. Bowers was an eminent preacher at a time when the British Conference had not a few great preachers. His voice was "rich, varied, mellow, powerful." He made the art of preaching a study; to the preparation of his discourses he devoted indefatigable pains, and in their delivery his action was so finished and theatrical, and his elocution so graceful, that Everett says he might rather have been taken for a disciple of Kean or Kemble than of Wesley. His language was often glaring, yet still "varied, figurative, poetical, chaste, and elevated, showing a man of more than ordinary education." He was a memoriter preacher — "to the word of one syllable," says Everett. His supervision of the institution at Didsbury was eminently successful. See Everett's finely written portraiture, *Wesleyan Centenary Takings* (3d ed. Lond. 1841), 1, 190 sq.; *Minutes of the British Conference* — 1866, p. 34; Dr. Osborn in *Wesl. Meth. Magazine*, March, 1870, art. 1.

Bowers, John (2),

a Congregational minister, was born at Thompson, Conn., Sept. 14, 1805. He graduated at Yale College, in 1832, and at Princeton Theological Seminary in 1836; was licensed to preach by the Presbytery of Long Island, at Franklinville, Oct. 15, 1835. After leaving the seminary he taught one year, 1836 to 1837, in Nichols Academy, Dudley, Mass. His first settlement was at Wilbraham, where he was ordained pastor of the Congregational Church, Dec. 13, 1837, and continued to serve in this relation for nearly twenty years; after which he supplied the pulpit at Agawam Falls nearly a year. In October, 1857, he preached a few Sabbaths to the Third Congregational Church in St. Johnsbury, Vt., and was unanimously invited to the pastorate. He commenced his permanent labors there Jan. 1, 1858, and was installed Feb. 4, 1858. Here he labored with great fidelity until his death, Feb. 4, 1863. Mr. Bowers was to the end a man of scholarly habits, and of remarkable benevolence. In domestic life he was genial and affectionate, and, as a pastor, earnest and faithful. Three of his sermons were published. See *Cong. Quar.*, 1863, p. 194; 1864, p. 114.

Bowers, Thomas, S. T. P.

an English prelate, became prebendary of Canterbury in 1715, archdeacon of Canterbury in 1721, and bishop of Chichester in 1722. He died Aug. 13, 1724. See Le Neve, *Fasti*, vol. 1.

Bowers, W. W.

a Lutheran minister, was born in Montgomery County, Pa., April 16, 1827. Although a student at Pennsylvania College, he did not graduate. For three years he studied theology at Heckerstown, Md., under the Rev. Dr. Anspach, and was licensed to preach in 1855. Soon after, he removed to Nova Scotia, and became pastor at Lunenburg. Subsequently he ministered at Bridgewater and in contiguous places, having his residence at Bridgewater. In August, 1873, he resigned his Nova Scotia charge, and removed to Concord, N. C., as pastor of the Church there. He died in Concord, Oct. 17, 1873. See *Lutheran Observer*, October, 1873.

Bowers, William V.

a Protestant Episcopal clergyman of the diocese of Pennsylvania, was born in Philadelphia, Feb. 13, 1805. He graduated at the Virginia Theological Seminary, and was ordained by bishop Moore in 1834. After a rectorship of twenty years in St. Martin's Parish, Hanover County, Va., he officiated in Lewiston, New Milford, and Great Bend, Pa., and latterly, in his native city. He died at Olney, June 6, 1880. See Whittaker, *Almanac and Directory*, 1881.

Bowersox, James Grier,

a Congregational minister, was born in North Industry, O., Dec. 15, 1833. After preliminary study at the academies at Williams Centre and Neville, he was a member, for one year, of Oberlin College. For five years he was a teacher in Butler, Ind., and for two years in Edgerton, — In 1871 he graduated from Otterbein University, and then, in 1873-74. studied theology in Oberlin. Previous to this time, in 1869, he had been ordained by the United Brethren. In 1872 he became acting-pastor of the Congregational Church at Edgerton, and during the two years following held the same position at Fitchville. On account of impaired health he removed to a farm at Edgerton, where he became principal of a school. He died Jan. 14, 1880. See *Cong. Year-book*, 1881, p. 17.

Bowery, James,

an English Congregational minister, was born at Bristol, July 20, 1816. In 1834 he joined the Congregational Church at Zion Chapel. During the week-days he was engaged in business, yet he managed to prepare himself for the ministry by the time he was twenty-one years of age, and became pastor of the Congregational Church at Whitechurch, Hants. After seven years' work there he offered himself to the London Missionary Society; was accepted and appointed to Rodborough, Berbice, where he labored for nine and a half years, and became very popular. His sermons were clothed in simple language, admirably adapted to his people, full of stirring thought and striking illustrations. In 1854 he was driven from his missionary work by colonial fever. He returned to England, and in 1856 became pastor of Ebenezer Chapel, Shadwell, where he continued as pastor until his death, Aug. 15, 1877. Mr. Bowery's mind was logical rather than imaginative. To feelings of ambition and pride and envy he seemed a stranger. The poor, the suffering, the perplexed not only found in him a sympathizer, but a sharer. See (Lond.) *Congregational Year-book*, 1878, p. 308.

Bowes, Joseph

an English Wesleyan minister, was trained a Romanist, but united-with the Methodist Church. He entered the ministry in 1792, and travelled twenty-eight circuits. In 1835 he became a supernumerary in Bristol, where he died, Sept. 26, 1849. His characteristics were simplicity, humility, and charity. See *Minutes of the British Conference*, 1850.

Bowie, John,

a clergyman of the Protestant Episcopal Church, was a native of Prince George's County, Md. Having gone to England to be ordained, he was licensed to preach in Maryland, July 28, 1771. Returning to America, he became curate to the Rev. Alexander Williamson of Prince George's Parish, in Montgomery Co. In 1774 he was pastor of Worcester Parish, Worcester Co. With the beginning of the Revolution he exhibited violent Tory sentiments, for which he was imprisoned two years in Annapolis. Having been released, he settled in Talbot County, on the Choptank River, teaching a classical school and becoming the rector of St. Peter's Parish. In 1785 he was pastor at Great Choptank Parish, still, however, retaining his school. Having resigned this parish in 1790, he became rector of St. Michael's, in Talbot Co., where he remained until the close of his life, in

the meantime maintaining his school. He died in 1801. See Sprague, *Annals of the Amer. Pulpit*, 5, 374.

Bowker, Samuel Drake,

a Congregational minister, was born at Blanchard, Me., April 2, 1835. He was converted at Biddeford in 1851; prepared for college at Phillips Academy, Andover, Mass., and graduated from Bangor Seminary in 1860. In that year he was settled as pastor of the Church in Winthrop, Me. After two years he was compelled to resign on account of ill-health. In 1863 he became pastor of a Church in New Market, N. H., but resigned before the close of the year. He went West, hoping to regain physical vigor. In 1865 he was appointed agent of Lincoln College, in Kansas, and subsequently became professor of English literature in that institution. He died in Topeka, Kansas, Feb. 15, 1868. See *Cong. Quarterly*, 1868, p. 288.

Bowler, John

a preacher of the United Methodist Free Church, was born at Newcastle-under-Lyme in 1833. Being left an orphan when young, he entered the Methodist Sunday-school, became a teacher, and was converted under Mr. W. Lawton's preaching. He was a local preacher some years, entered the ministry of the Methodist Free Church in 1863, and for eleven years occupied good circuits. He was a diligent student, good preacher, and useful pastor. He died at Launceston in 1874. See *Minutes of the 19th Annual Assembly*.

Bowles, Nathaniel (1),

a Baptist minister, was born in 1758. He was converted in 1777, was baptized in 1786, ordained in 1794, and spent his life in serving his Master largely in itinerant labor. A journal of eighty-six days informs us that he rode 1017 miles, preached 52 times, attended 13 meetings, expended \$2.39, and received for all his service during this time \$17.95. He died at Richmond, N. H., Dec. 2, 1843. (J. C. S.)

Bowles, Nathaniel (2),

a Free-will Baptist minister, was born at Richmond, N. H., Aug. 12, 1788, and was a son of the preceding. In 1811 he became a Christian, and united with a Free-will Baptist Church at Lisbon. He labored with great zeal and success in Maine, New Hampshire, and Vermont. He was ordained in

1815. The last twenty-five years of his life were spent in Bethlehem, N. H., where he died, July 6, 1881. See *Morning Star*, April 26, 1882. (J.C.S.)

Bowles, John Sharpe

an English Congregational minister, was born in Norwich, July 3, 1801. He was trained in the ways of piety and truth, was converted when quite young, and began preaching when about twenty years of age. In 1838 he was appointed city missionary by the Norwich City Mission Committee. Six hours per day, for five days in the week, during seventeen years, he was employed in visiting from house to house, distributing tracts, reading and praying with the people, holding prayer-meetings, and preaching in cottages and school-rooms in a parish that was the haunt of thieves, prostitutes, beggars, and gypsies. Mr. Bowles removed to Hingham in 1855, and became pastor of the Independent Church in that town. Thence he went to Sutton, Herefordshire, and thence, in 1862, to Market Lavington, Wiltshire, where he died, Feb. 13, 1864. Mr. Bowles excelled as a pastor. His kindness of heart peculiarly fitted him for this work. See (Lond.) *Cong. Year-book*, 1865, p. 226.

Bowles, Oliver

an English clergyman, was fellow of Queen's College, Cambridge, and rector of Sutton., He died in 1674. His publications include *Tractatus de Pastore Evangelico* (1649, 1739): — and some *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bowles, Orlyn D.

a Methodist Episcopal minister, was born near Nashville, O., about 1836. He experienced conversion when about twenty-one, and in 1861 united with the Upper Iowa Conference. He was a man of prodigious energy, and labored with unflinching zeal and fidelity until his decease, March 18, 1879. Mr. Bowles was deeply pious, untiring in his pastoral work, and an able minister. See *Minutes of Annual Conferences*, 1879, p. 50.

Bowman, A. T.

a Free-will Baptist minister, was born at Sidney, Me., in 1822. He was converted at the age of fourteen, licensed in 1860, spent a year at the Maine State Seminary (now Bates College), and was ordained in 1861 as pastor of the Somerset Mills Church, where he remained six years, during

three of which he sustained the relation of pastor to the Church at Clinton. He next settled at Hartland, where he was pastor six years (1867-73), after which he became pastor of the Church at West Pittsfield. He died at Hartland, Me., June 3, 1880. See *Morning Star*. Aug. 25, 1880. (J. C. S.)

Bowman, Francis D.D.,

a Presbyterian minister, was born at Westford, near Burlington, Vt., Feb. 27, 1795. He was licensed to preach by the Presbytery of Otsego. He graduated from the University of Vermont, and entered Princeton Seminary in 1821, where he spent only one year. After completing his studies, he went to Virginia in 1823, and in 1824 was ordained to the full work of the Gospel ministry by the Presbytery of Hanover, and became pastor of the Church at Charlottesville, at which place and at South Plains he labored with great success. He was engaged in the service of the American Bible Society. Then he labored at Greensborough, Ga., for nineteen years. Four years he ministered at Bryan Neck. In 1862 he returned to the scenes of his early labors. From this time he devoted himself to study and meditation, and had nearly completed a work on *The Baptism of the Spirit*, when he died April 26, 1875. Dr. Bowman was a noble specimen of a refined Christian gentleman. See *Necrolog. Report of Princeton Theol. Seminary*, 1876.

Bowman, Jarrett

a Methodist Episcopal minister, was born at Charlestown, Va., Dec. 1, 1816. He was born a slave, and held in bondage until he was forty-one years old, and then bought his freedom. In his forty-eighth year he was converted, soon afterwards began exhorting, received license to preach in 1862, and in 1865 was admitted into the Washington Conference, and labored faithfully until his death at Strasburg, Va., June 11, 1878. Mr. Bowman was a man of fine qualities, sound in judgment, untiring in industry, practical, clear, systematic. See *Minutes of Annual Conferences*, 1879, p. 18.

Bowman, John

a minister in the Methodist Episcopal Church South, was born in Frederick County, Va., Sept. 13, 1773. He entered the itinerancy in 1812, and labored faithfully in Tennessee and Kentucky until compelled to become a supernumerary. He belonged to the Holston Conference, and died Sept. 25,

1847. Mr. Bowman was an excellent man, cheerful and submissive, eloquent and energetic. See *Minutes of Annual Conferences of the M. E. Church South*, 1847, p. 114.

Bowman, Jonathan

a Congregational minister, was born at Lexington, Mass. He graduated from Harvard College in 1724, resigned his pastoral charge in December, 1773, and died March 30, 1775, aged sixty-eight years. See Sprague, *Annals of the Amer. Pulpit*, 1, 140.

Bowman, Joseph

a Unitarian minister, was born at Westborough, Mass., in 1733. He graduated at Harvard College in 1761, was ordained at Boston as missionary to the Indians, Aug. 31, 1762, and installed at Oxford, Nov. 14, 1764. From thence he went to Bernard, Vt., and was installed as pastor Sept. 22, 1784. He died Dec. 8, 1820. See Sprague, *Annals of the Amer. Pulpit*, 8, 10.

Bowman, Robert

an English Congregational minister, was born at Langholm, Dumfriesshire, July 27, 1818. At the age of seventeen he went to Huddersfield, and shortly afterwards was converted and joined the Independent Church at Highfield. He was educated at Edinburgh University. He preached successively at Sunderland, 1843; Chelmsford, 1846; Fishstreet Chapel, Hull, 1854; Melbourne, Australia, 1858; and at Heckmondwike, England, 1860, where he died, Sept. 4, 1867. Mr. Bowman had clear and correct perceptions of divine truth and wonderful power of imagination, which he carefully cultured. He had great facility of utterance, aptness, with a peculiar force of expression, and an attractive eloquence. See (Lond.) *Cong. Year-book*, 1868, p. 252.

Bowman, Samuel, D.D.,

a minister of the Protestant Episcopal Church, was rector of St. James's Church at Lancaster, Pa., thirty-four years, and for three years prior to his death was assistant bishop of the diocese of Pennsylvania. He died suddenly, Aug. 3, 1861. He was highly esteemed for purity and amiability of character. See *Record of the Class of 1845 of Yale Coll.*, p. 21.

Bownas, Samuel,

a minister of the Society of Friends, was born in Westmoreland, England, in 1676, and was converted under the preaching of Anne Wilson, a Quaker minister. Shortly after he was himself called to the ministry, but for the first two years seldom exercised his gifts. In 1701 he made a religious visit to Scotland. While preaching at Jedburgh, not far from Edinburgh, he was arrested for preaching in the street. Shortly after he was released, and at the end of two hours was again arrested for the same offence. He was permitted to leave the town, however, especially as one of the soldiers who guarded him interposed in his behalf. In 1702 he arrived in America, and soon after came in contact with George Keith, who caused him to be committed to prison at Hempstead, L. I., under the charge of speaking scandalous lies against the Church of England. As the court was not in session, he remained in prison three months. The grand jury refused to indict him, whereupon the chief justice requested them to reconsider the bill. This was accordingly done, but with the same result. While in prison he learned the trade of a shoemaker. After nearly a year of imprisonment he was set at liberty. He returned to England in 1706, and for several years was occupied with his ministerial work. In 1726 he again visited America, also the north of England and Ireland in 1740, and again in 1746. He died April 2, 1753. See *Friends' Library*, 3, 1-70; *The Friend*, 8, 310.

Bowne, Anne,

relict of John Bowne, was an elder in the Society of Friends (orthodox). For more than fifty years she resided in the ancient dwelling at Flushing, L. I., where the yearly, quarterly, and monthly meetings of Friends had been held for a long time, and where she often entertained the ministers of her denomination. She died at Flushing. April 16, 1834, aged seventy-three years. See *The Friend*, 7, 232.

Bowring, Sir John, LL.D.,

a modern hymn-writer, was born at Exeter, England, Oct. 17, 1792. He exhibited unusual intellectual precocity in his youth, and had a remarkable aptitude for acquiring modern languages. His first attempt at authorship was in the publication of his translations of the popular poetry of Russia, Holland, and Spain. Subsequently he published translations from the poetry of writers in Poland, Servia, Hungary, Portugal, Iceland and Bohemia. After the death of Jeremy Bentham, he published an edition of the works of

that distinguished writer on political economy, and also wrote his biography. The works thus collected are included in eleven vols. 8vo, and were issued in 1843. When the *Westminster Review* came into existence, he was appointed its first editor, and himself wrote largely for it on matters pertaining to parliamentary reform and free trade. He published, in 1833, *Matins and Vespers, with Hymns*, a collection of original poetry, chiefly of a devotional character. With Villiers, he prepared a work *On the Commercial Relations between France and Great Britain* (1834-35, 2 vols.). He extended his inquiries in a similar direction in connection with the countries of Switzerland, Italy, the Levant and Germany. He was a member of Parliament for two years (1835-37), and again for eight years (1841-49). He was a warm advocate of liberal opinions, and one of the counsel of the anti-corn-law league. He filled a high diplomatic position in China, having been appointed, in 1849, British consul at Canton, and afterwards acting plenipotentiary. On his return to England he published, in 1853, two volumes in which he strongly advocated the decimal system of coinage. He was knighted in 1854, and made governor of Hong Kong. Coming under the censure of Parliament on account of the course he pursued in the bombardment of the Chinese forts in 1856, he was recalled. Having been sent to Siam to conclude a treaty of commerce with that kingdom, he published his *Kingdom of Siam and its People* (Lond. 1857, 2 vols.), and not long after he published *A Visit to the Philippine Islands* in 1858-59. The hymn by which Sir John Bowring is best known is the one commencing

*“Watchman, tell us of the night,
What its signs of promise are,”*

written in 1825. He died Nov. 22, 1872. See Butterworth, *Story of the Hymns*, p. 128; Belcher, *Historical Sketches of Hymns*, p. 95; *Appleton’s New Encyclop.* 3, 169. (J. C. S.)

Bowron, John

a minister of the Society of Friends, was born in Cotherstone, Yorkshire, England, in 1627, and was converted under the ministry of George Fox. “At Edinburgh he preached to the people as he went through the streets of that city, and at the Cross. The soldiers were very kind to him, but the priests were in a rage against him, for he was a dread to them.” Subsequently he visited Barbadoes and Guiana, returning to England after a most perilous voyage. One of the first things he did after landing was to

go to Richard Cromwell “with a message from the Lord, warning him of the day of the Lord.” He made six tours in Ireland in six years. Several times he was cast into prison, and was frequently despoiled of his goods. His last days were full of peace, and he died a happy, Christian death, Aug. 5, 1704. See Evans, *Piety Promoted*, 1, 233-236. (J. C. S.)

Bowschyre, Thomas.

SEE BOUCHIER.

Bowser, Joseph P.,

a Methodist Episcopal minister, was born in Baltimore, Md., March 4, 1825. He gave his heart to God while very young became an exhorter in 1852, a local preacher in 1854, and on the organization of the Washington Conference became a member thereof, and in it labored until his decease, Sept. 12, 1870. Mr. Bowser was characterized by zeal, wisdom, and devotion to his work. See *Minutes of Annual Conferences*, 1871, p. 27.

Bowstead, John

an English minister of the Society of Friends, was born near Carlisle in 1659. He was converted when young, and in early manhood “received a gift of the ministry.” He labored in all parts of England, also in Scotland and Ireland, holding meetings not only among Friends, but among others, as Providence seemed to open the way, and the blessing of the Spirit of God came to many through his preaching. He did not escape the persecutions of his times, being frequently deprived of his goods because he would not pay tithes. He died in 1716. See *Piety Promoted*, 2, 160, 161. (J.C.S.)

Bowtell (Or Boltell)

an old English term for a round moulding, or bead; also for the small shafts of clustered pillars in window and door jambs, mullions, etc., probably from its resemblance to the shaft of an arrow or bolt. It is the English term for the *tortus*.

Bowyer, Reynold Gideon, LL.B.,

an English divine, was educated at Jesus College, Cambridge. In 1791 he was appointed prebendary of Durham, and in 1814 was made rector of

Howick and vicar of North, Allerton, in connection with which he also held the chapelries of Brompton and Dighton. He died Jan. 30, 1826. Dr. Bowyer published *A Sermon preached before the Delivery of the Colors to the Durham Volunteer Infantry* (1803), and *Comparative View of the Two New Systems of Education for the Infant Poor* (1811, 8vo), in a charge delivered to the clergy of Durham. See (*Lond.*) *Annual Register*, 1826, p. 224.

Boyce, Hector

SEE BOECE, HECTOR.

Boyce, James

a Roman Catholic priest, was born in Ardagh, County Loughford, Ireland, in 1826. He emigrated to the United States early in life, completed his ecclesiastical studies at St. Joseph's Seminary, Fordham, N. Y., and in 1854 was ordained priest and pastor of St. Mary's Church. In 1863 he was installed pastor over St. Teresa's parish, New York city, and by his zeal made it one of the best in the city. He founded a parochial school for boys in Rutgers street, and established a convent for girls, under the direction of the Ursuline nuns, in Henry street. He died July 9, 1876. See *Appletons' Annual Cyclop.* 1876, p. 613.

Boyce, John

an associate Reformed minister, graduated at Dickinson College in 1787. He studied divinity under the Reverend Matthew Lind, of Greencastle, Pa., and was the first pastor of Hopewell congregation, Chester district, S. C. He died after a very brief ministry. See Sprague, *Annals of the Amer. Pulpit*, IX, 4 67.

Boyce, William

Mus. Doc., an eminent English musical composer, was born in London in 1710. He received his early musical training while a chorister of St. Paul's, and in 1736 became organist of St. Michael's Church, Cornhill, and composer to the chapel royal. He became master of the king's band in 1757, and soon afterwards was appointed principal organist to the chapel royal. He died in London in 1799. "As an ecclesiastical composer Boyce ranks among the best representatives of the English school." Among his anthems the best are, *By the Waters of Babylon*, and *O, Where shall*

Wisdom be Found! He published *Anthems* (1788): — and three volumes of *Cathedral Music*, a collection in score of the most valuable compositions for that service by the several English masters of the two preceding centuries. See *Encyclop. Brit.* (9th ed.), s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Boyce, William M.

a Presbyterian minister, was born in 1807. He was licensed by the First Presbytery of Ohio in 1832, and was installed pastor of Richmond and Ebenezer, on which charges he labored for twenty years. He died Oct. 31, 1862. "He was an earnest preacher of the Gospel and of a blameless life." See Wilson, *Presb. Hist. Almanac*, 1863, p. 357.

Boyd, Abraham

a Presbyterian minister, was born in Ireland in December, 1770. He pursued his studies at Cannonsburg Academy; was licensed to preach June 25, 1800, by the Presbytery of Ohio; was received by the Presbytery of Erie, April 13, 1802; preached at Middlesex until 1817, and at Bull Creek until June 25, 1833; and died near Tarentum, Pa., Aug. 14, 1854. He was a practical preacher, a firm disciplinarian, and had great power in prayer.

Boyd, Adam

a Presbyterian minister, was born at Ballymoney, Ireland, in 1692. He came to New England as a probationer in 1722; was received under the care of the New Castle Presbytery in 1724, and was sent to Octorara with directions to supply New Castle and Conestoga. He accepted a call from Octorara and Piqua, and was ordained. In 1727 he was directed to spend every sixth Sabbath at Middle Octorara. The Forks of Brandywine composed part of his field till 1734. In the progress of the great revival a large portion of his congregation left him and joined the Brunswick brethren. He continued pastor forty-four years, and resigned, his congregation agreeing to pay him twenty-five pounds yearly during his life. He died Nov. 23, 1768. (W. P. S.)

Boyd, Alexander (1),

a Presbyterian minister, studied theology at the university of Glasgow, and came to America in 1748. He was licensed by the Boston Presbytery, and in 1749 accepted a call to the Presbyterian Church at Georgetown, Me. We

find no trace of him after 1758. See Sprague, *Annals of the Amer. Pulpit*, 3, 29, 30.

Boyd, Alexander (2),

a Presbyterian minister, was born in County Tyrone, Ireland, in 1796. He graduated at Belfast College in 1825. In 1831 he came to America; was ordained by the New Castle Presbytery of the Reformed Church, and was stationed in Western Pennsylvania. In 1853 he removed to the West, and was stationed at Solon, Ia. He died in Johnson County, Dec. 9, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 96.

Boyd, Andrew

a Scottish clergyman, was minister of Egleshaw, and was preferred to the see of Argyle in 1613. He did much good in the diocese. He died Dec. 22, 1636. See Keith, *Scottish Bishops*, p. 291.

Boyd, Andrew Hunter Holmes D.D.,

a Presbyterian minister, was born in Boydsville, Va., June 4, 1814. He graduated at Jefferson College, Pa., in 1830; studied theology in the Theological Seminary at Princeton, N. J.; also at New Haven, Conn.; and for a few years in Edinburgh, Scotland, attending the lectures of Dr. Chalmers and Sir William Hamilton. He filled several of the most important Presbyterian churches in Virginia and Maryland. He was not stationed long at one place, for he was constantly receiving calls to other and larger churches. At the disruption of the Church in 1837, he identified himself with the New School. He died Dec. 15, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 425.

Boyd, Bankhead

a Presbyterian minister, was born in County Londonderry, Ireland, March, 1808. He came to America in 1824, and settled in Pennsylvania. He graduated from Jefferson College in 1829. In 1833 he was licensed by Cartiers Presbytery, and stationed at Strabine, where he labored until his death in 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 208.

Boyd, Benjamin

a Presbyterian minister, was born in Westmoreland County, Pa., Dec. 25, 1776. He was educated at Jefferson College, and was licensed and ordained in 1801, and labored in Erie County until 1811, when he removed to Western Virginia. He was chaplain in the army during the war of 1812. In 1814 he removed to Kentucky. In 1827 he was a member of the Cincinnati Presbytery; in 1834, of the Madison Presbytery. He died Oct. 1, 1859. See *Wilson, -Presb, Hist. Almanac*, 1861, p. 79.

Boyd, Charles Henry

a Congregational teacher and minister, was born at Frankestown, N. H., Nov. 4, 1836. He studied at the academy in his native village. and graduated at Dartmouth in 1858. After teaching a year in Washington city, he was tutor of mathematics in his alma mater for another year, and then entered Andover Theological Seminary, and, on graduating, went to assist Rev. Dr. Bond, of Norwich, Conn. In 1864 he was ordained pastor of the Church at Mystic Bridge, Stonington, and here he toiled so severely that in a year he was compelled to desist from preaching, and he died at Manchester, N. H., Jan. 5, 1866. See *Cong. Quarterly*, 1866, p. 209.

Boyd, David

a Free-will Baptist minister, was born in Maine, May 20, 1781. He occupied a prominent place in his denomination, and during his long service in the ministry did much to promote the interests of the Redeemer's kingdom. He was frequently called to posts. of public trust; was a member of the Massachusetts Legislature when Maine was a district of that state, and was a member of the convention that framed the constitution of his native state. He died at his residence in North Berwick, Dec. 11, 1855. See *Free-will Baptist Register*, 1857, p. 87. (J. C. S.)

Boyd, Erasmus J.

a Presbyterian minister, was born at Hartwick, N. Y., Dec. 1, 1815. He graduated at Hanover College in 1837, and at the Union Theological Seminary in 1840. He was ordained Nov. 3, 1842, and was pastor at Brooklyn, Mich., 1840 to 1850. For many years thereafter he was principal of the Monroe Female Seminary, Michigan. In 1881 he served the Church at Sarinac with great acceptability and usefulness, and died there suddenly,

Nov. 24, 1882. See *Presb. Home Missions*, Jan. 1882; *Gen. Cat. of Union Theol. Seminary*, 1876, p. 16.

Boyd, George, D.D.,

a clergyman of the Protestant Episcopal Church, was born in New York city, Feb. 8, 1788. In 1806 he graduated at Columbia College, and began the study of law with the Hon. James Emott, of Poughkeepsie, N. Y. and in 1812 he removed to Ogdensburg, to practice his profession. Soon after he began the study of theology under the Rev. Dr. Reed, of Poughkeepsie, to which place he removed. In 1814 he was ordained, and not long after became rector of St. John's Church, Northern Liberties, Philadelphia. For some time he was president of the standing committee of the diocese of Pennsylvania, an active member of the Board of Missions, a trustee of the General Theological Seminary, and once or twice a delegate to the General Convention. He died in Philadelphia, Dec. 3, 1850. Although his style of preaching was not of the popular cast, his voice was musical and of great compass, and his discourses were instructive, logical, and often very effective. See Sprague, *Annals of the Amer. Pulpit*, 5, 572; *Amer. Quar. Church Rev.* 1851, p. 639.

Boyd, Green

a minister in the Methodist Episcopal Church South, was born in Independence County, Texas, in September, 1824. He was converted in 1838, licensed to exhort in 1842, to preach in 1848, and in 1854 was ordained deacon. For several years he was a prominent member of the Arkansas Conference, and in 1865 united with the Texas Conference, in which he did zealous work until his death in 1870. Mr. Boyd was a pious man, a good citizen, and a useful minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 501.

Boyd, Hugh M.

a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., in 1813, and at New Brunswick Seminary in 1830. He was pastor at Saratoga, N. Y., 1830 to 1833; Schaghticoke, Saratoga Co., 1835 to 1841; and died in 1846. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boyd, James (1),

a Scottish clergyman, was a native of Trochrig, and received, the title of the see of Glasgow in 1572. . He exercised the office of particular pastor at the cathedral church. In 1578, when the legality of the episcopal function was first called into question by the Assembly, he learnedly and solidly, from the Scripture and antiquity, defended the lawfulness of his office. His health failed him, and he died in June, 1581. See Keith, *Scottish Bishops*, p. 261.

Boyd, James (2),

a Presbyterian minister, was ordained by the First Presbytery of Philadelphia in 1770, and installed pastor of the Presbyterian churches of Newtown and Bensalem, Pa., where he remained for forty-three years. He was a graduate of Princeton College. In 1781 he was elected a trustee of that college, which position he resigned in 1800. He died in 1813. Mr. Boyd's influence was widely felt. See Alexander, *Princeton College of the 18th Century*.

Boyd, James (3),

a Presbyterian. minister, was born in Pennsylvania in 1774. After studying in private for a time, he went to Cannonsburg and completed his classical studies at Jefferson College. He then studied theology with Dr. McMillan. He was taken under the care of the Presbytery of Erie, as a candidate for the ministry, April 10, 1806. He was licensed by the same, April 22, 1807. He labored as a supply in various portions of the Presbytery, in the autumn of 1808, and in the same year accepted calls to the churches of Newton and Warren, O. These were his only charges. He died March 8, 1813. See *Hist. of the Presbytery of Erie*.

Boyd, Jesse M.

a minister in the Methodist Episcopal Church South, was born Nov. 2, 1817. He experienced religion in 1844; was licensed to exhort in 1845, to preach later in the same year, and in 1846 entered the Arkansas Conference. About six years later he removed to Texas and united with the Northwest Texas Conference, and in it did noble work until his death, Dec. 19, 1871. As men estimate ministerial talent, Mr. Boyd was only common, but he was a mighty man of God in rescuing the perishing. He was fully

consecrated to his work. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 763.

Boyd, John (1),

a Presbyterian minister, was born in Scotland. He came to America as a probationer, and was ordained by the Presbytery of Philadelphia, Dec. 29, 1706. He labored at Freehold and Middletown, and died in 1708. See Webster, *Hist. of the Presb. Church in America*, 1857.

Boyd, John (2),

a Presbyterian minister, was born in Ireland in 1768. His early studies were pursued under John McPherrin, his pastor. He was licensed to preach by the Presbytery of Redstone, April 23, 1801. He preached one year as a licentiate in the bounds of the Presbytery of Erie. At the first meeting of the Presbytery of Erie, April 13, 1802, he presented a dismissal from the Presbytery of Redstone, and was taken under the care of the new Presbytery. He accepted calls from Slate Lick and Union churches, in what is now Armstrong County, Pa. He was ordained at Union on June 16, 1802. This pastoral relation continued until April 17, 1810. At the meeting of the General Assembly, in May, 1809, he was appointed a missionary for two months on the headwaters of the Alleghany and the borders of Lake Erie. He also supplied, for a short time, the churches of Amity and West Liberty. He was transferred, on account of ill-health, from Erie Presbytery to that of Lancaster, Oct. 4, 1810. Shortly after this he was preaching at Wills Creek, in Southeastern Ohio. Afterwards he served Red Oak and Strait Creek churches, in Chillicothe Presbytery. He next settled as pastor of the Church of Bethel, in Oxford Presbytery. He died Aug. 20, 1816. See *Hist. of the Presbytery of Erie*.

Boyd, John (3),

an English Wesleyan minister, was born at Douglas, Isle of Man, July 14, 1796. He was converted at nineteen under Dr. Raffles, in Liverpool; was ordained in 1823 for the Newfoundland Wesleyan mission; labored in that island until 1832; returned to his native land; preached until 1864; retired to Lymm, near Warrington, and died Jan. 15, 1868. He was an indefatigable worker, never allowing a moment to be unemployed. See *Minutes of the British Conference*, 1868. p. 20; *Wesl. Meth. Magazine*, 1871, p. 769.

Boyd, Joseph

an English Congregational minister, was born about the year 1810, and educated at the Borough-road Training School, from which place he went to teach a school connected with Hanover chapel, Toxteth Park, Liverpool. While here he was converted and began to preach, and in 1837 entered the Hull Townmission. He afterwards spent a short time in Hull College, and was appointed evangelist at Ousefleet, Whitgift, and Reedness, by the East Riding Home Missionary Society. In 1843 he became pastor of the Church at Burley-in-Wharfedale, where he labored for twelve years with much acceptance. In 1855 he removed to West Melton, near Rotherham, where for twenty-five years he pursued his calling with abundant labors. He resigned his charge at the end of September, 1880; and died June 17, 1881. See (Lond.) *Cong. Year-book*, 1882, p. 285.

Boyd, Joshua

a minister of the Reformed (Dutch) Church, was born at Goshen, N. Y., March 10, 1785. He graduated at Union College in 1814; studied theology under Dr. McDowell of Elizabeth, N. J.; and was licensed by the Presbytery of Elizabeth in 1826. He was missionary to Roxbury and Middletown, N. Y., 1826 to 1827; to Herkimer and Falisburgh, 1827 to 1828. From 1828 to 1836 he served the First and Second Churches of Rotterdam, and the Second Church only from 1836 to 1840. He served the Church at Middlebutrgh, Schoharie Co., 1840 to 1842; Germantown, Columbia Co., 1842 to 1850. He was without a charge from the time he left Germantown until his death, Nov. 23, 1874. He was venerable in appearance, modest in deportment, and unusually solemn, but acceptable in pulpit services. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boyd; Reuben T.

a minister of the Methodist Protestant Church, was born in Maryland, July 3, 1794. He was converted at a camp-meeting in 1813, and was licensed to preach by the Methodist Episcopal Church in 1825. In 1829 he connected himself with the Maryland Annual Conference of the Associated Methodist churches. In 1838 he removed by transfer to the North Illinois Conference. For two years he preached on a circuit in western Kentucky. From thence he removed within the bounds of the Ohio Annual Conference, where he labored until 1849, when he returned East, and in March, 1850, he was

again received into the Maryland Conference. In 1859 his health failed, and he died in 1865. As a preacher, he was earnest, pointed, and practical; his sermons were well digested and arranged. As a writer, he greatly excelled. A series of articles published by him, among which was an exposition of the Lord's Prayer, in the *Methodist Protestant*, were greatly eulogized and admired. See Cobhauer, *History of the Founders of the M. P. Church* (Pittsburgh, 1880), p. 220.

Boyd, Robert (1),

a Methodist Episcopal minister, was born in Westmoreland Connty, Pa., April 5, 1792. He united with the Church in 1811, was received into the Baltimore Conference in 1815, transferred to Pittsburgh Conference in 1825, became a superannuate in 1860, was a member of the General Conferences of 1844 and 1856, and died at Barnesville, O., July 4, 1880. He was of decided convictions, conscientious, and faithful. See *Minutes of Annual Conferences*, 1880, p. 242.

Boyd, Robert (2), D.D.,

a Baptist minister, was born at Girvan, Ayrshire, Scotland, Aug. 24, 1816, and was reared in the Presbyterian Church, of which he became a member at the age of fifteen. Subsequently he became a Baptist. He removed to America in 1843, and became pastor of a Church at Brockville, Canada. After serving churches in London and Hamilton, Canada, he removed, in 1854, to Waterville, Wis., where, for a time, he resided on a farm. Afterwards he was a pastor in Waukesha, Mich., and of the Edina Place Church, Chicago. An attack of paralysis, in 1863, obliged him to retire from the Church in Chicago, and he once more took up his residence in Waukesha. For four years he preached from the pulpit to which he had to be carried, and where he sat in his chair while addressing his congregation. He was for twelve years an invalid, but during this long period his fertile pen was constantly busy. Among the works which he wrote during this time were,; *Glad Tidings, None but Christ, Grace and Truth, The Good Shepherd, Lectures to Young Converts*, etc. He died at his residence in Waukesha, Aug. 1, 1879. See Cathcart, *Baptist Encyclop.* p. 122. (J. C. S.)

Boyd, Robert J.

a minister in the Methodist Episcopal Church South, was born in Chester district, S. C., Nov. 24, 1805. He received a careful religious training; was early converted; did zealous labor for some time as a local preacher, and soon after (1820) entered the missionary field adjacent to Walterboro, S. C., under the auspices of the South Carolina Conference. In 1839 he began circuit work, and in 1859 station work. He closed his life of active service in the midst of his duties on Marion district, Feb. 21, 1865. Whether missionary to the negroes, circuit rider, preacher, pastor, or presiding elder, Mr. Boyd always met his duties courageously and proved himself equal to the task. He was conspicuously unostentatious, possessed a powerful, well-poised intellect, and adorned his character with every Christian grace. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 314.

Boyd, Thomas

a Methodist Episcopal minister, was born in Europe. He was four years in the ministry, and died in Bedford County, Pa., September, 1794. He was characterized as eminently pious by his innocent and holy life and conversation; See *Minutes of Annual Conferences*, 1795, p. 60.

Boyd, William

a Presbyterian minister, was born in Franklin County, Pa., in 1758. He graduated at Princeton College in 1778, and was engaged for two years thereafter in teaching. He was licensed to preach by Donegal Presbytery in 1783. In 1784 he accepted a call from the Presbyterian Church at Laminngton, N. J., where he continued his labors until his death, May 17, 1807. See Sprague, *Annals of the Amer. Pulpit*, 3, 444.

Boyd, William A.

a Presbyterian, minister, was a native of Lancaster County, Pa. He graduated at Dickinson College in 1809, and was licensed to preach by the Presbytery of New Castle. He received calls from the united congregations of Spruce Creek and Sinking Valley in the latter part of the year 1816, and was ordained and installed April 2, 1817. He resigned his charge in the fall of 1821, and died May 11, 1823. See *History of the Presbytery of Huntingdon*, 1874.

Boyden, D. Hanson

a Protestant Episcopal clergyman of the diocese of Virginia, began his active ministry by officiating, in 1870, at Fairfax Courthouse and Haymarket, Va. In 1871 he resided at Cobham Depot, and died Dec. 22 of that year. See *Prot. Episc. Almanac*, 1873, p. 133.

Boyden, Edward D.

a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Jan. 14, 1827. He joined the Church in 1852, was licensed to preach in 1853, and in 1854 united with the South Carolina Conference, wherein he toiled faithfully till his death in 1856. Mr. Boyden was a man of much promise; clear in perception, correct in judgment, poetic in imagination, invincible in will, and untiring in zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 698.

Boyden, James

a Universalist minister, was born in 1799. He labored for a while in fellowship with the old Northern Association in Vermont; was a frequent contributor to the *Christian Repository*, an intelligent and consistent Christian, and died Feb. 22, 1875, in Montpelier, Vt. See *Universalist Register*, 1876, p. 115.

Boyden, Luman

a Methodist Episcopal minister, was born Nov. 12, 1805. He experienced religion in 1830, and in 1836 entered the New England Conference, wherein he labored faithfully till 1857, when he became a supernumerary, in which relation, and that of a superannuate, he remained to the close of his life, March 9, 1876. Mr. Boyden was characterized by humility, honesty, purity, and sincere, earnest devotion to the cause of Christ. See *Minutes of Annual Conferences*, 1876, p. 69.

Boyden, Orvil P.

a Methodist Episcopal minister, was born in Kentucky, Sept. 23, 1819. He experienced conversion in early manhood, and in 1843 received license to preach, and was admitted into the Indiana Conference. The last twenty years of his life were spent in the North Indiana Conference, wherein he filled some of its most important appointments, and in which he had no

pulpit superiors. He died at Angola Ind., Aug. 22 1865, greatly beloved by all who knew him. See *Minutes of Annual Conferences*, 1866, p. 69.

Boyer, Benjamin

a German Reformed minister, was born in Montgomery County, Pa., Feb. 4, 1792, and was instructed early in life in the precepts and doctrines of the German Reformed Church. He took a theological course at Philadelphia under the direction of Rev. Samuel Helffenstein, D.D. After his ordination in 1820, he took charge of four congregations in St. Peter's, in Schuylkill Co., also Berne and Zion, in Berks Co., and Stumptown, in Lebanon Co. He labored hard in this field in different congregations in Pennsylvania, from 1830 to 1854, when his health failed him. After much suffering he was released by death, Nov. 15, 1864. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 164.

Boyer, Jean Francois

a French Theatine, was born in Paris, March 12, 1675. He was the third of eight children, seven of whom took the monastic vows, and all lived to be more than eighty years of age. In 1730 Francois was made bishop of Mirepoix, and five years afterwards he was appointed preceptor to the Dauphin, upon which he resigned his see. He died Aug. 20, 1755. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boyer, Pierre (1),

a Protestant theologian of France, lived in the latter half of the 17th century. He wrote *Abrege de l'histoire des Vaudois* (Hague, 1691). See Hoefler, *Nouv. Biog. Generale*, s.v.

Boyer, Pierre (2),

a French theologian, was born at Arlac, Oct. 12, 1677. He was a strong writer against the Jesuits and the bull *Unigenitus*. In consequence of his unquiet behavior he was imprisoned, and died at Vincennes, Jan. 18, 1755, See Hoefler, *Nouv. Biog. Generale*, s.v.

Boyer, Robert Charge

a Protestant Episcopal clergyman of the diocese of Illinois, resided, in 1870, in Pulaski, N. Y. About a year after this he was connected with the

diocese of Illinois, and continued to make his home in that state until his death in 1878. See *Prot. Episc. Almanac*, 1879, p. 168.

Boyer, Stephen

a Presbyterian minister, was born in New Brunswick, N. J., March 18, 1783. He spent several of his early years as a merchant's clerk in Philadelphia, and graduated at Jefferson College in 1808; was licensed to preach in 1810; was stationed in Easton, Pa., in 1812; resigned his charge in 1814, and accepted a call to the Church at Columbia. He subsequently removed to York, and divided his services between the churches of York, Columbia, and Wrightsville. He was for several years teacher in York County Academy, and was an accomplished scholar and teacher. He died Nov. 10, 1847. See Sprague, *Annals of the Amer. Pulpit*, 3, 424.

Boyermans (Or Boeyermans), Theodore,

an eminent Flemish painter, flourished in the 17th century. He was a native of Antwerp. His principal works are in Flanders and Brabant. In the Jesuits' Church at Ypres is his master-piece, representing *St. Francis Xavier Converting an Indian Chief*. In the convent of the Jacobins at Antwerp is the *Decollation of St. John*; and in the Church of St. James is a fine picture of the *Assumption*. He was living in 1660.

Boyle, Isaac, D.D.,

a clergyman of the Protestant Episcopal Church, was born in 1783. He was admitted to priest's orders in 1822, and soon after became rector of St. Paul's Church, Dedham, which deafness compelled him to resign in the course of a few years. He died at Boston, Dec. 2, 1850. See *Amer. Quar. Church Rev.* 1851, p. 639.

Boyle, Joseph

a minister in the Methodist Episcopal Church South, was born in Baltimore, May 7, 1812, of Roman Catholic parentage. By business associations with a devout and intelligent Methodist in his youth, he became acquainted with the principles of Protestantism, and in his eighteenth year was converted and joined the Church. In 1834 he joined the Pittsburgh Conference, in which he labored successively and successfully eight years; then, in 1842, he was transferred to the Missouri Conference, in which he served the Church actively to the close of his life,

May 3, 1872. Mr. Boyle was directly and actively connected with the establishment of the St. Louis *Christian Advocate*. As a preacher he was earnest, able, and edifying; as a pastor, exemplary in sympathy, courtesy, and fidelity. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 777.

Boyle, Michael

an Irish prelate, succeeded to the see of Dublin in 1663. In 1637 he was incorporated master of arts at Oxford, and subsequently took the degree of doctor of divinity in the University of Dublin. In 1640 he was made dean of Cloyne. — In 1660 he was advanced to the sees of Cork, Cloyne, and Ross, and was one of the twelve bishops who were consecrated together in St. Patrick's Church after the Restoration. Having repaired the palace of St. Sepulchre while he resided there, he was translated to Armagh by the king's letter, Jan. 27, 1678, with which last preferment he held the chancellorship of Ireland for twenty years. He died in 1702. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 280.

Boyles, Thomas D.,

a Methodist Episcopal minister, was born in Randolph County, West Va., Aug. 30, 1817. He was converted in 1839; licensed to preach in 1848; and in 1855 entered the Iowa Conference, wherein he labored zealously until his last sickness. He died Dec. 16, 1867. As a preacher, Mr. Boyles was emphatically practical; as a pastor, faithful; as a Christian, exemplary. See *Minutes of Annual Conferences*, 1868, p. 181.

Boym, Michel,

a missionary of Poland, of the Jesuit order, went to the Indies and to China in 1643, and returned to Lisbon in 1652. In 1656 he again went to China and died there in 1659. This career, wholly evangelical, was filled with useful labors. He wrote *Flora Sinensis* (Vienna, 1656), and other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Boynton, Beman

a Baptist minister, was born at Worcester, Mass., in 1767, and at an early age removed to Weathersfield, Vt. He became a Christian when about twelve years of age, and when twenty-five years old united with the Church in Chester. He was ordained in 1809, and was called to the pastorate of the

Church in North Springfield, where he remained for thirteen years, when, on account of ill-health, he resigned. He died very suddenly at Weathersfield, June 24, 1849. "Few men have won a larger share of esteem, and few have had less real faults." See *Watchman and Reflector*, July 5, 1849. (J. C. S.)

Boynton, Isaac

Jr., a Baptist minister, was born in Maine about 1810, and was ordained as an evangelist in 1836, and in 1837 accepted a call to the pastorate of the Second Church in Addison, Me. He found the Church in a weak condition, but, by the blessing of God on his labors, it was greatly strengthened. He died Oct. 28, 1844, in East Harrington, having resigned a few months before his decease. See Millett, *Hist. of the Baptists of Maine*, p. 437. (J. C. S.)

Boynton, John

a Congregational minister, was born at Wiscasset, Me., April 11, 1801. His preliminary education was acquired in the Wiscasset Academy, and in 1822 he graduated from Bowdoin College. Afterwards he spent one year at Andover Theological Seminary. He was ordained at Phippsburg, Me., in 1827, from which Church he was dismissed in 1840; from 1840 to 1861 he resided at Wiscasset without charge, supplying, however, the First Church, New Castle, from 1857 to 1858, and Brownfield and Hiram from 1860 to 1861. In the latter year he removed to Richmond; in the year following went to Winthrop, and subsequently made his residence in Felton, Del., from 1864 until his death, March 1, 1876. See *Cong. Quarterly*, 1877, p. 411.

Boys

(Lat. *Boethius*), DAVID, a Welsh divine of the 15th century; studied at Oxford. He was prefect of the Carmelites in Gloucester, where he died in 1450. He had the writings of John Badningham, his fellow Carmelite, fairly transcribed in four volumes, and bestowed them on the library in Cambridge. He wrote many books, especially *Of Double Immortality* [soul and body]: — *The Madness of the Hagarenes, etc.* See Fuller, *Worthies of England* (ed. Nuttall), 3, 501.

Boyse, William,

a minister of the Reformed (Dutch) Church, was a missionary at Woodstock, Ulster Co., N. Y., and Ashoken (now Shokan), 1826 to 1829. From 1829 to 1837 he labored at Woodstock. He died in 1853. He published a small volume of *Writings and Letters, Religious, Historical, and Pastoral*, in 1838. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 193.

Boysen, Detlef

a Lutheran minister of Germany, who was born at Flensburg, April 18, 1763, and died March 4, 1826, at Ulsnis, in Holstein, is the author of *Beitrdgqe zur Verbesge-rung der Kirchen- und Schulwesens in protestantischen Landern* (Altona, 1797, 1798, 2 vols.). See Winer, *Handbuch der theol. Lit.* ii, 36. (B. P.)

Boysen, Friedrich Eberhard

a Protestant theologian of Germany, was born April 7, 1720, at Halberstadt. He studied at Halle, where Michaelis instructed him in Oriental languages. In 1742 he was called as pastor to Magdeburg; was made in 1760 courtpreacher, member of consistory, and inspector of the gymnasium at Quedlinburg. He died June 4, 1800. He wrote, *Kritische Erliduterungen des Grundtextes der heil. Schrift A. T.* (Halle, 1760-64, 10 parts): — *Acta inter Cyprianumn et Stephanum in Disceptatione de Haereticis Baptizandis, Collecta, Vindicata et Animnadversionibus Illustrata* (Leipsic and Quedlinburg, 1762): — *Kritische Erliduterungen des Grundtextes der heiligen Schrift N.T. aus der Syrischen Uebersetzung* (ibid. 1762): — *Praktische EErklrdung des Briefes Pauli an die Colosser* (ibid. 176681): — *Der Koran aus dem Arabischen iibersetzt, mit Anmerkungen*, etc. (Halle, 1773, 1775): — *Versuch einerpraktischen Erklrdung der beiden Briefe Petri und des Briefes Judd* (ibid. 1775). See Winer, *Handbuch der theol. Lit.* i, 196, 241, 527, 859; Doring, *Die gelehrten Theologen Deutschlands*, i, 147 sq. (B. P.)

Boysen, Jasper

a Lutheran minister of Germany, was born Sept. 12, 1765, at Flensburg; and died July 26, 1818, at Altona. Besides the *Beitrdge* which he published with Detlef Boysen (q.v.), he wrote *Kurzgefaste Darstellung der*

Geschichte des' Zweckes und Wesens und die wohlthatigen Folgen der Reformnation Luther's (Altona, 1807). See Winer, *Handbuch der theol. Lit.* 2, 313. (B. P.)

Boysen, Peter Adolphus

a Lutheran theologian of Germany, was born Nov. 15, 1690, at Aschersleben. He studied at Wittenberg and Halle; was in 1716 pastor at Aschersleben; in 1718, rector of the cathedral school at Halberstadt; in 1723, pastor of the Frauenkirche there; and died Jan. 12, 1743. He wrote, *Disp. de Asiarchis ad Act.* 19:31: — *Diss. de κυβείῳ ἀνθρώπων ad Eph.* 4:14: — *De Codice Græco et Consilio quo usus est B. Lutherus in Interpretatione Germanica N.T.:* — *De Difficili Pauli Itinere ad Act.* 17:9: — *De Sepultura Stephani ad Act.* 8:2. See Moser. *Lexikon jetzleben der Gottesgelehrten;* Neubauer, *Nachricht von jetzleben den Gottesgelehrten;* Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Boze Sedleshko

in Slavonic mythology, is a deity of the Sorbs and Wends, who is worshipped in the form of a small naked child.

Bozeman, Samuel

a Methodist Episcopal minister, was admitted into the South Carolina Conference in 1830, and labored in it until his decease in 1835. He was a man of sincere piety. See *Minutes of Annual Conf.*, 1836, p. 407.

Bozez, Cliff Of,

Lieut. Conder notes this (*Tentworks* ii, 335) as the modern *el-Hosn*, but he gives no further account of it, except to remark (*ibid.* p. 113) that the rocks on the north side of the pass, glaring in the strong sun of an Eastern midday, give a good explanation of the name (“shining”). **SEE MICHMASI.** On the Ordnance Map *el-Hosn* is laid down on the north brink of Wady Tuwenit, two miles from its junction with Wady Farah.

Bozio, Tommaso,

an Italian theologian, a native of Eugubio, was priest of the oratory of the congregation of St. Philip of Neri, and died at Rome in 1610. He wrote, *De Signis Ecclesie de libri 24* (Rome, 1591, 1596; Cologne, 1598): — *De*

jure Divino (Rome, 1600): — *Annales Antiquitatum* (2 vols.); and other works against Machiavelli. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Brabrook, Benjamin Franklin,

a Baptist minister, was born at Acton, Mass., Sept. 15, 1809. He pursued his classical studies at Granville College, now Denison University, O., and at Columbian College, Washington, D.C. One year, 1836-37, was spent by him in theological study at the Newton Institution. He was ordained at St. Louis, Mo., May 13; 1837, was a pastor there two years, at Great Falls, N. H., four years, an agent for a religious society, 1843 to 1845, pastor of the Baptist Church in Davenport, Ia., 1845 to 1848; and finally an agent of the American Baptist Home Missionary Society. He died at Davenport, June 9, 1853. See *Newton General Catalogue*, p. 19. (J. C. S.)

Bracan

SEE BREAN.

Braccesco

(*Dagli Orzi Novi*), GIOVANNI, an Italian philosophical hermit, a native of Brescia, lived in the middle of the 16th century. He was prior of the canons regular of St. Segond, and wrote some philosophical works, See Hoefer, *Nouv. Biog. Generale*, s.v.

Braccioli, Giovanni Francesco,

an Italian painter, was born at Ferrara in 1698, and studied under Giacomo Parolini; but afterwards under Giuseppe Crespi at Bologna. There is an altar-piece by him in the Oratory of the Theatines at Ferrara, representing the *Annunciation*; and in the Church of St. Catharine a *Flagellation*, and *Christ Crowned with Thorns* — these two last being his best works. He died in 1762. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brace, Joab D.D.

a Congregational minister, was born at West Hartford, Conn., June 13, 1781. He studied theology, was licensed on Jan. 16, 1805, and was ordained and installed pastor of the Congregational Church in the parish of Newington, and there continued until he had completed fifty years of active

and useful service as pastor. Jan. 16, 1855, he delivered a half-century discourse, reviewing the history of the Church and society from the earliest times. This has been printed. Still retaining a nominal connection with his parish, he removed to Pittsfield, Mass., where he passed the last six years of his life. He died April 20, 1861. See *Obituary Record of Yale College*, 1861.

Brace, John

an English Congregational minister, was born near Tenby, Pembrokeshire, in 1793. After his conversion he applied for admission to Hackney Academy for a ministerial preparation, and in 1821 was admitted. In 1825 he was appointed to East Grinstead, and in a short time became pastor of three churches situated respectively at Copthorne, Turner's Hill, and Hoathley. In these stations he labored nineteen years with great perseverance and success. He next preached two years at Bodmin, in Cornwall; four years at St. Ives; and one year at Ilfracombe, when he retired to Bristol, where he died. Aug. 23, 1860. As a Christian, Mr. Brace was eminently devout and earnest; as a preacher, he was at once simple and evangelical See (Lond.) Cong. *Year-book*, 1861, p. 203.

Brace, Jonathan, D.D.,

a Presbyterian minister, was born at Hartford, Conn., June 12, 1810. He was prepared for college in his native city, and graduated at Amherst College in 1831. He first studied theology at Andover, then at New Haven, but came to Princeton Seminary towards the close of 1834, entered the senior class, and spent one year. He was ordained and installed pastor of the Congregational Church at Litchfield, Conn., June 12, 1838, and labored there very successfully until, for reasons connected with his health, he was dismissed, Feb. 27, 1844. His next charge was the First Congregational Church of Milford, over which he was installed Sept. 24, 1845. His labors here were largely blessed, several precious revivals occurring in connection with his ministry. From this pastorate he was dismissed, Dec. 15, 1863. After that time he was not again a pastor, but resided for the remainder of his life in Hartford, at different times supplying various pulpits in that city and its vicinity. In 1857, while pastor at Milford, he became editor of *The Religious Herald*, which position he retained until his death, in Hartford, Oct. 1, 1877. Dr. Brace was the author of *Scripture Portraits* (N. Y. 1854, 12mo); besides *Sermons* and contributions to the

Biblical Repository, etc. See *Necrol. of Princeton Theol. Sem.* 1878, p. 18. (W. P. S.)

Bracht, Tielman Van,

a Dutch Protestant theologian, was born at Dort in 1625. He was pastor of the Mennonite communion in his native city, and died in 1664. His principal works are, *Schole der zedelijke Dengd* (Dort, 1657): — *Sermons* (ibid. 1669). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bracken, Reid,

a Presbyterian minister, was born in York County, Pa., in 1778. He graduated at Jefferson College in 1802; studied theology with Dr. McMillan, and was licensed by the Presbytery of Ohio, Oct. 17, 1805. He travelled one year in Ohio and Virginia, preaching to vacant churches. In 1806 he received calls in Butler County, Pa., from Mt. Nebo and Plain Churches. On Oct. 20, 1807, he joined the Presbytery of Erie; was ordained April 20, 1808, and installed pastor of those churches; became pastor of Middlesex, Sept. 28, 1820; left in 1832, and was installed at Portersville. But during all these years he gave half his time to Mt. Nebo Church, being pastor of it thirty-seven years. He died July 29, 1849. See *Hist. of Presbytery of Erie*.

Bracket

Picture for Bracket

an ornamental projection from the face of a wall, to support a statue, etc.; they are sometimes nearly plain, or ornamented only with mouldings, but are generally carved either into heads, foliage, angels, or animals. Brackets are very frequently found on the walls in the inside of churches, especially at the east end of the chancel and aisles, where they supported statues which were placed near the altars.

Brackett, Daniel

a Free-will Baptist minister, was born in Berwick, Me., Oct. 4, 1803. His parents were Friends. When about nineteen years of age he became a Christian, and in 1824 he commenced to labor. as an itinerant minister. In 1829 he was at Houlton, on the border of the province of New Brunswick, and was there ordained by a council of ministers, who came more than a

hundred miles through the forest for that purpose. About 1832 he removed to Brownfield, where his labors were greatly blessed. He preached in several of the adjoining towns, as Hiram and Fryburgh. He died near Cincinnati, O., Dec. 22, 1836. See *The Morning Star*, 20, 49. — (J. C. S.)

Brackett, Edward

a Methodist Episcopal minister, was born in Limington, Me., July 10, 1806. He was converted at the age of nineteen, received license to preach in 1837, and in 1841 entered the Maine Conference. On the division of the conference he became a member of the East Maine division, and in it labored till his decease, Sept. 30, 1869. Mr. Brackett was eminently plain and practical, exemplary in his life, and much beloved. See *Minutes of Annual Conferences*, 1870, p. 151.

Braco, Pietro Della,

an Italian canonist, lived in the middle of the 14th century. He was auditor of the sacred palace, and chaplain of pope Innocent VI. He left in manuscript, *Utrusque Juris Repertorium* (preserved at Cambrai): — *Repudium Ambitionis contra Miseros Cardinalium Servitores* (in the library of the Vatican). See Hoefer, *Nouv. Biog. Generale*, s.v.

Braconier, Daniel,

an esteemed minister of the German Reformed Church, was born in Washington County, Md., Oct. 10, 1808. He early united with the Church; studied at York, Pa.; was ordained in 1833, and placed as pastor over the Church at Clear Spring, in his native county. After laboring here for three years, he removed to Shepherdstown, Va., and afterwards to Winchester, whence he returned again to his former charge, and spent the remainder of his life in this field, dying there Oct. 23, 1868. Mr. Braconier was a faithful and efficient minister of the Gospel, and highly esteemed by the people whom he served. He took a deep interest in the cause of education, and was for many years a member of the board of visitors of the theological seminary at Mercersburg, Pa. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 294-299. (D. Y. H.)

Bracton, Henry De, LL.D.,

a learned ecclesiastic, was chief justiciary in the reign of Henry III. He was probably a native of Bretton-Clovelly, in Devonshire. He studied at

Oxford, and is believed to have delivered lectures in that university. He was appointed a justice itinerant for the counties of Nottingham and Derby in 1245. In 1254 the king assigned to him by letters patent the use of a house in London belonging to William, late earl of Derby, during the minority of the heir, and in 1263 he was collated to the archdeaconry of Barnstaple. In 1265 he was appointed chief justiciary, and held that office until the end of 1267, when all notice of him ceases. He wrote a learned work, entitled *De Legibus et Consuetudinibus* (first printed in 1569), modelled after the *Institutes* of Justinian. See *Encyclop. Brit.* (9th ed.), s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bradberry, David,

an English Dissenting minister, was born Nov. 12, 1735, at Reeth, Yorkshire. He spent the early part of his life in business, and when twenty-three years old entered Homerton Academy, where he remained three years and a half. He began his ministerial career April 25, 1762, as an assistant to the Rev. Mr. Sayer, at Alnwick, Northumberland; and in April, 1764, removed to Wellingborough, Northamptonshire. On Oct. 11, 1767, he removed to Ramsgate, at which place he was ordained. After spending eighteen years in Ramsgate, he proceeded to Manchester, where he remained ten years; but some unpleasant disputes arising, he resigned his office and went to London. There he leased a hall and endeavored to gather a congregation. but not meeting with the success anticipated, and the expenses of the place being heavy, he disposed of it. Shortly afterwards he died, Jan. 13, 1803. See (Lond.) *Theological Magazine and Review*, April, 1803, p. 168.

Bradbury, Charles Webster

a Baptist minister, was born at Bangor, Me., Nov. 30, 1807. He graduated at Waterville College in 1834, and at the Newton Theological Institution in 1837. He was ordained pastor of the Baptist Church in Saco, Me., in April, 1838, where he remained but a year. Subsequently he was pastor in several places for brief periods of time. He was a teacher as well as a preacher. Some years were spent by him, in California, where in different places he taught and preached and for a while was engaged in mining. He died in Salisbury, Mass., May 4, 1877. (J.C.S.)

Bradbury, William Batchelder

a composer of sacred music, was born at York, Me., in 1816. He spent two years in Europe studying music and collecting a large and rare library of musical works. He edited the *New York Musical Review*, and contributed to various journals. He died Jan. 7, 1868. Mr. Bradbury published various juvenile singing-books for Sunday-schools and day-schools, and various collections of sacred music, among which are the *Psalmist*, *Choralist*, *Mendelssohn Collection*, *The Shawm* (N. Y. 1854), and many others.

Braddock, Cyrus Greene,

a Presbyterian minister, was born in Green County, Pa. He graduated at Jefferson College, and subsequently entered the Allegheny Theological Seminary, at which he also graduated. He was licensed to preach by the Pittsburgh Presbytery, and receiving a call from the Bethany Church, was ordained and installed its pastor. In this, his first and only pastorate, he remained eighteen years, giving full proof of his ministry. He died at Bethany, June 29, 1874. See *Presbyterian*, July 18, 1874. (W. P. S.)

Braden, William,

an English Congregational minister, was born at Marylebone, Nov. 22, 1840. He was educated for the profession of law; was converted in his youth, and entered Cheshunt College in his eighteenth year to prepare for the ministry. In 1861 Mr. Braden entered upon his first pastorate in St. Albans, and after laboring in that place six years, he preached four years at Huddersfield, and five years at the King's Weigh-House Chapel, London. He then took a voyage to America and for two months supplied the pulpit of Dr. Scudder, in Brooklyn. On returning to London, he resumed his editorial work on the *English Independent* and his ministerial duties. These proved too great a strain on his already weakened constitution, and he died July 20, 1878. Mr. Braden's power in preaching consisted in his thorough mastery of his themes, and in his putting the deepest truths into terse, vigorous, and simple words. He published, while at Huddersfield, a course of week-evening lectures on the book of Ruth, entitled *The Beautiful Gleaner*. See (Lond.) *Cong. Year-book*, 1879, p. 301.

Bradfield, John Of,

an English prelate, was a native of Bradfield, Berkshire. He became chanter and bishop of Rochester, probably in 1274. “Vir conversationis honeste deceter literatus, et in omnibus morigeratus.” His surname was sometimes written *John de Hoe*. See Fuller, *Worthies of England* (ed. Nuttall), 128.

Bradford, Allen

a Unitarian minister, was born at Duxbury, Mass., in 1765. He graduated at Harvard College in 1788, and was tutor there from 1791 to 1793. He was settled as pastor of a Congregational Church in East Pownalborough, Me., in 1793, and, after continuing there for eight years, engaged in the book trade in Boston. He was secretary of state in Massachusetts from 1812 to 1824. He died Oct. 26, 1843. He published a number of single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:209.

Bradford, Ebenezer

a Presbyterian minister, was born at Canterbury, Conn. He graduated at the College of New Jersey in 1773; was ordained by the Presbytery of New York in 1775; preached for three years in the churches of Chester and Succasunna; became pastor in Madison, N. J., in 1779; in Danbury, Conn., in 1781; and in Rowley, Mass., a few years afterwards, where he preached until his death, in 1801. In addition to his pastoral charge at Madison, he conducted a classical school. Mr. Bradford was a man of fine literary attainments and uncommon ability. See Tuttle, *Hist. of the Presb. Church in Madison, N. J.* (N. Y. 1855), p. 30-33; Aikman, *Historical Discourse Concerning the Presb. Church in Madison, N. J.* (1876), p. 6.

Bradford, Ebenezer Green

a Congregational minister, was born at Francestown, N. H., May 24, 1801. He was a lineal descendant, in the seventh generation, of William Bradford, for thirty years governor of Plymouth colony, and related to John Bradford, a martyr with his friends Latimer, Ridley, etc., at Smithfield. He graduated at Amherst College in 1827; studied theology at Andover, and with Dr. J. M. Whiton; was ordained at Colebrook, N. H., in 1829; labored there and at Wardsboro', Vt., from 1836 to 1842; removed to Wisconsin and supplied the Presbyterian Church in Plattville over a year, and the Congregational Church in Prairie du Lac three years, and in Waupun three

years. In 1852 he organized a Congregational Church at Princeton, and preached there until 1856, when failing health induced him to return to New England. He died of paralysis, in Leverett, Mass., Aug. 29, 1861. Humble and diligent, he loved ardently the Church and the truth. See *Cong. Quarterly*, 1862, p. 69.

Bradford, Enoch W.

a Free-will Baptist minister, was born in Maine about 1800, and belonged to the Exeter Quarterly Meeting. He was ordained when about twenty-six years of age. His useful labors were mostly of an itinerant character. His last discourse was preached in Montville, Me., Sept. 22, 1829, and a few days after this he died. He is spoken of as a young preacher of no ordinary talents, and highly esteemed in the churches to which he ministered, and in the destitute regions where he preached. See *Freewill Baptist Register*, 1831, p. 49. (J. C. S.)

Bradford, Ephraim Putnam

a Presbyterian minister, was born in Milford, N. H., Dec. 27, 1776. He graduated from Harvard University in 1803, and studied theology under Dr. Lathrop. In 1806 he was installed pastor of the Presbyterian Church in New Boston, N. H. His ministry there, for more than forty years, was more than an ordinarily successful one. He died Dec. 14, 1845. His publications are, an *Address before the Hancdellian Musical Society: — a Sermon before the Legislature of New Hampshire* (1821): — *a Discourse on Moses Bradford: — a Sermon at the Funeral of Rev. Dr. Harris*. See Sprague, *Annals of the Amer. Pulpit*, 4, 373.

Bradford, John

an English martyr in the reign of Mary, was born in Manchester, Lancashire. He was bred a lawyer in Inns of Court, and went to Cambridge a man of maturity and ability, the university by special grace conferring on him the degree of master of arts; his writings and disputings give a sufficient testimony of his learning. "He was a most holy and mortified man, who secretly in his closet would so weep for his sins one would have thought he would never have smiled again; and then appearing in public, he would be so harmlessly pleasant one would think he never wept before." He was martyred in 1555. See Fuller, *Worthies of England* (ed. Nuttall), 2, 193.